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HISTORY AND BIOGRAPHY.

NARRATIVE OF A VOYAGE AND SHIPWRECK OF TWO AFRICAN PRINCES; IN TWO LETTERS FROM THEMSELVES TO THE REV. CHARLES WESLEY\*.

*Letter I. From Ancona Robin  
Robin John.*

ON March 8, 1774, we sailed from King's-road [Bristol] on board Snow Maria Capt. Wm. Floyd and met with a very favourable wind to carry us to our own Country which we longed very much to see. Upon our first setting out we saw several vessels, some bound to England, and some to the West Indies and spoke with several of them. We had a very fine fair breeze till we judged ourselves as far as the Canary Islands when it began to blow but little winds and sometimes calm, at which time we used to hoist our boat out to try to catch some turtle, great numbers being about us at times, but we could not catch any, which put the Captain in a great passion and was the first cause of his bad behaviour to Mr. Horsley his mate who led a very bad life with him in any respect afterwards. But he, Capt. Floyd, was turbulent unruly man, and, to use his own expressions, was

very often "mule headed." However, it sprung up a fine breeze and proceeded on our course to make the Cape De Verd Islands where the Captain often used to say he would stop to get some first [fresh] provisions which we all much wondered at, because he had made no use of what we had on board.

On the the 29th of March we had a very fine breeze and fair weather and thought we must be near to the land, and accordingly about 4 o'clock in the evening we saw the island called Sal bearing from us, S. W. by W.  $\frac{1}{2}$  W, we steering then S. S W. We run that day till it was dark, the island Sal then bearing, night about seven o'clock, W. N. W. distance about 5 or 6 leagues. We then shortened sail and steered S. by W. and about ten o'clock saw the Island Bonavista bearing from S. by E. to S. E. The Captain being on deck ordered the course to be sett and the jibb and stay sails and steered S. S. E. The people

\* For these Letters we are indebted to Mr. Rutt. See our last p. 293. Ed.

upon deck telling him that we was afraid we was too near the land, he said to us not to fear, he knew how to carry us to our own country better than any body, and constantly kept his own ways, and not mind what the people say to him till he knew not what he was about. But to proceed. Unluckily for us, half past 11 o'clock, the ship struck upon a reef of rocks and it's impossible to describe the shocking sights that presented its self to the chief mate and the other that was below asleep and thinking the ship going on course and everything safe.

The ship had not struck above ten minutes before the sea carried away her main-mast about half way up, and fore-mast and bowsprit close to the deck, so that we had no convenience for getting out our boats but the stump of the Maria's mast, with the helps of which we got out the small yawl, into which our black man named Joe got, for to keep her from being dashed to pieces against the rocks and the wreck, but unluckily for him, the rope that was fast to the boat broke and she drove away with him, full of water, and we could not see any thing of him till day-light. We then got all to work to get out the other boat which, with a great deal of labour, by the help of God, at last we accomplished, and then persuaded Captain to get into the boat, which we all did, half in one boat and half in the other and stayed under the lee of the wreck till day-light, in a most miserable situation, the sea making a fair passage over the wreck into our boats.

At day-light in the morning, to our great surprise, we saw the black man Joe, standing upon a

small rock, and boat close to him stove all to pieces. He was about a mile from us upon the edge of the reef. About four o'clock we put off from the wreck, praying to God to send us safe on a-shore which none of us did ever expect to reach again, and when we got over the reef, with the utmost difficulty, the shallop having struck and filled two or three times, we rowed up as near as possible to the man that was on the rock, from which he swam to us and he was taken aboard. We then made the best of our way ashore, and to the great satisfaction of us all about 10 o'clock we all got safe ashore when we immediately give thanks to Almighty God for preserving us in so many imminent dangers, to which we was exposed all the night, we having given up all hopes of ever getting ashore or seeing of our friends and native country again.

Now this is all of any consequence that we can remember since we left Bristol. What happened before you have an account of in the affidavit that you have got already. I doubt not but you will place this in a more proper manner. We beg leave to salute Mrs. Wesley, Mrs. Sally, Master Charles, Master Samuel and all your family, to whom we wish every happiness; and are Dr. Revd. Sir

Your most obedt.

humble servant

ANCONA ROBIN ROBIN JOHN.

*Letter II. From Little Ephraim Robin John.*

We was now to greatest comfort ashore, but a shocking scene before us, no bread nor victuals of any kind. We was in dread was starved to death not thinking

the island was inhabited. But the same morning, some of us going back into the country saw several black people which came to the Captain, and by the help of our black man Joe discovered and found them to be Portuguese but very inhospitable blood-thirsty people who would think it no sin to kill a Christian for the sake of his shirt that he had on his back. They brought us some goats which we bought of them for clothes which some of us had luckily brought ashore. We continued among them four days and then travelled over to the another side of the island where the Portuguese told us there was an English vessell lying.

We had to travel about 40 or 45 miles through the most wretched road that was ever travelled by men, some places quite impassable, where we had recourse to jack-asses of which there is great quantity there. In this journey we had nothing to eat or drink all the way except a little filthy water we found that was half fresh and half salt. When we come over to the place where the vessel lay we made signs to the people aboard, who send their boat ashore, when we informed them of our unhappy condition. But they was unable to assist us with any thing, they having no provisions aboard their vessel, nor had eaten bread for two or three weeks past. But promise us a passage in their vessel, for Barbadoes, which we very joyfully accepted, and in the mean time we lived ashore upon good flesh that we caught ourselves, for we had nothing left now to sell and was obliged to catch goats ourselves to keep us from starving.

The Portuguese would not give us any thing if they was to see us dying for it. The people this side of the island is very inhuman and not half so good as the inhabitants of the north side. We forgot to mention that one of our people dyed, the north side, whom the Portuguese immediately burnt, it being contrary to their faith to give burial to a Christian whom they called heretics. We staid living in this manner for thirteen or fourteen days more, and on April —, we sailed for Barbadoes in number fifteen. The rest of our people went aboard a ship bound to Guinea, and some was left ashore on the island, it being impossible for us to come altogether without a great danger of being starved, we having nothing to live on but a few goats some of which we salted and some we took aboard alive, with a little Indian corn; but very little meat there, belonging to any master on the island and that very hard to come at. Before we reached the island of Barbadoes we was in a most shocking situation and almost emaciated, our provisions and water being all gone, though we used very sparingly and even eat the goats that died, allowing ourselves but a very small quantity of water, and its impossible to describe the joy we felt at seeing the Island Barbadoes, not having at that time a drop of water left. We begged of the people in boats for God's sake to go and fetch us a little water which they very generously did and it greatly revived our drooping spirits. We came into Carlisle bay that evening where some went ashore and some of us went aboard another vessell that was

lying there, where we was well treated and gave God thanks for this second deliverance. We arrived in Barbadoes Tuesday, the — day of April. Got a passage from there, from the governer for that purpose May the — in the ship *Eleanor* Capt. Wm. Graves, for Bristol, and was very well treated by him on our passage which was 5 weeks during which time nothing material happened extraordinary. Giving an account of that and conclude with

arrived in Bristol in good health, and perfectly recovered from our fatigue, on the 13th day of June 1774.

Now this is all of any consequence that we can remember since we left Bristol. What happened before you have an account of in the affidavit that you have got already. I doubt not but you will place this in a more proper manner than it is now. From your

Sincere friend

LITTLE EPHRAIM ROBIN JOHN.

## MISCELLANEOUS COMMUNICATIONS.

### MR. BELSHAM'S REPLY TO MR. CARPENTER'S REMARKS.

*To the Editor of the Monthly Repository.*

*Hackney,*  
SIR, *March 22, 1808.*

My worthy friend Mr. Carpenter, with his usual good temper, has animadverted upon the Remarks, which I made upon his Lectures in some of your late Repositories. I do not wish to protract controversy, nor am I ambitious of the last word: but I hope that you and he will excuse the liberty I take of offering a few observations upon his reply.

1. My friend charges me with, "representing his defence of Arianism as weak." This I certainly do. Not meaning however to insinuate that he has not done justice to his cause, but that the cause itself is weak and incapable of a better defence. I know that some learned advocates of Arianism have been pleased to insinuate that my friend has not made

the most of his argument. But, for my own part, I know of no better arguments for the Arian hypothesis than those which he has advanced, and upon which the great stress of the controversy was always laid by his learned predecessors in the last century. If the learning and ingenuity of the nineteenth century have discovered any new, and more irrefragable proofs of the Arian doctrine, it is high time that they should be produced in defence of the expiring cause. For whatever may be thought of the old and massive tower of orthodoxy, the ruinous out-work of Arianism is certainly in no small danger of tumbling upon the heads of its remaining defenders.

2. My worthy friend, is I presume of the same opinion: and therefore, like the prudent man who foreseeth the evil and hideth

himself, he is solicitous to make a timely retreat within the walls of the castle. To my no small surprise he declares that "he does not even know that he is an Arian," but that "he appears to himself to hold the doctrine of the Nicene creed." Now whoever knows any thing of the history of the famous council of Nice, and its equally celebrated Creed, knows that it was a long time before the holy fathers could devise any effectual means of excluding their wily opponents from the pale of the catholic church, till at last, by good fortune, one of the venerable paternity hit upon the word "homo-ousios," *con-substantial*. This talismanic word, like a horse-shoe nailed upon the threshold, has ever since proved an insurmountable obstacle to the Arian intruder, and for fifteen centuries has maintained the immaculate purity of the orthodox church. The nearest approach which an Arian can make is by the word "homoi-ousios," (*of similar substance*.) But this will never do. And if he obstinately persists in retaining the vowel *i*, in his heretical creed, he shall, as we are taught to believe, "without doubt perish everlastingly." Now though my worthy friend gravely doubts "whether Christ is a created being," he strongly insists, that he is "derived from and dependant upon the self-existent Jehovah." It is impossible therefore, notwithstanding all his *penchant* to orthodoxy, and his eagerness to enlist himself in the holy battalions of the elect, that he can ever squeeze through the narrow homo-ousian postern. I am even confident that he cannot advance a single step beyond the dreadful barrier

of homoi-ousios: and if so, let me tell him, that he is an Arian convict; and that whatever he may think of it, like the honest citizen in the comedy, he has been talking Arianism all his life without knowing it. However, as he seems disposed to recant his errors and to abandon Arianism to its fate, I am not unwilling to join issue with him, and so peace be to its ashes.

3. My worthy friend, though he acknowledges that "he wrote something calculated to hurt my feelings, and that he might justly expect some retaliation," complains that I have retaliated upon him "fourfold." Which shews that my friend is more exquisitely sensible to a stripe which he receives, than to a stripe which he inflicts. This indeed is natural and common. "I have received" says he, "fourfold." And yet, I do not recollect that I ever charged my friend, or his partizans, with being "bold and blind," I never accused him or them of calumniating the "moral character" of Jesus Christ, nor of wilfully corrupting and mutilating the scriptures because they did not like the doctrine which they taught. I never said that my friend's arguments were calculated to produce an effect directly the reverse of what he intended by them: much less did I ever insinuate a charge of impiety against him, for maintaining an hypothesis which to me appears to involve contradiction and absurdity. I can easily conceive that my friend, like many wise and good men before him, may have fallen into great error upon a subject to which he does not appear to have paid very close attention, without

supposing that he is "deceived by his Maker." Yet my worthy friend without any hesitation alleges all these charges against his opponents. This is the more extraordinary as he earnestly deprecates all asperity in controversy: and pleads warmly for "a meek and humble spirit of inquiry," for "soft words and hard arguments." Nor does he seem to be at all conscious that he has violated his own rule. He acknowledges however that he expected some retaliation: and how far the retaliation has exceeded the aggression, others perhaps are more competent to judge than either of the parties immediately concerned. If, in any instance, it has exceeded the limits of propriety and decorum, no one will regret it more than the writer himself.

4. What remains of my friend's letter relates chiefly to metaphysics, and to what he is pleased to call, though I know not why, my "favourite doctrine of necessity." And upon this topic, for want of room, of time, and of inclination to go into the discussion, I must in the estimation of nine-tenths of our readers leave him master of the field, and must be satisfied, as Dr. Priestley says in his controversy with Mr. J. Palmer, to make the most of my tenth man.

My friend still stoutly maintains notwithstanding "the high degree of indignation which he says that I have expressed," that "if the doctrine of necessity be true," that is, if men cannot chuse differently, the previous circumstances, the judgment, inclination, and the whole state of mind, remaining precisely the

same, "we not only deceive ourselves but are deceived by our Maker." So would the king of Siam say when the Dutch ambassadors told him that in their country, water sometimes became so hard that men could walk over it. And such would be the language of some of the honest nailors or colliers in my friend's vicinage if they should hear him affirm that the sun was at rest, and that the earth moved. In vain would he appeal to physical or mathematical demonstration: in this instance he would be outvoted. Upon the doctrine of necessity the verdict of the million is in his favour. But true philosophy must be content with the attachment of those who, penetrating through the veil of superficial appearances, discover the hidden laws of nature by which those appearances are produced and governed.

I have said that philosophical liberty, or the power of chusing differently the previous circumstances remaining precisely the same, is demonstrably inconsistent with the certainty of the divine præscience. Because that cannot be known as certain which is essentially and absolutely uncertain. Such are all the volitions of agents philosophically free, and all events resulting from such volitions. They may, or they may not exist. And therefore to believe in the certainty of divine præscience, in connexion with philosophical liberty, is to believe a plain palpable contradiction. This is the dilemma upon the horns of which I had fixed my friend: but it seems he feels his situation very comfortable, and does not desire to be released.

In return however, he has planted me upon the horns of what he thinks to be "a more goring dilemma:" viz. that the doctrine of necessity is inconsistent with the justice of God in the punishment of the wicked. But this, though a popular, is a mere verbal objection. My friend assumes the very point which he is to prove. "Punishment is unjust where there is no liberty of choice." This pretended axiom I deny: and on the contrary I maintain that punishment is useless and therefore unjust when inflicted upon an agent philosophically free. Punishment is the application of suffering to an offender with a view to his own reformation, or to warn and deter others. This supposes the influence of motive: and punishment is useful and therefore just, in exact proportion to this influence. Where the influence of motive ends, and philosophical liberty begins, there the utility, and consequently the justice of punishment ends with it. Upon the system of liberty, all punishment is vindictive, upon the system of necessity, it is all remedial, all wise and kind. But, say the libertarians, "would you punish a man for what he could not avoid?" Not now to insist upon the fact that upon the principles of necessity, every man might avoid crime if he would, I reply that the proposed question is exactly of the same import; as if you were to ask a physician, would you tease a man with nauseous medicines, or torment him with blisters, to recover him from the fever which he took by unavoidable infection? Would you cut off the gangrened limb to save

life, when you know that the calamity was constitutional and inevitable? Who does not see the absurdity of such questions as these when applied to the case of natural disease? Exactly similar is the absurdity when they are applied to moral distempers, to diseases of the mind. "They are not to be cured, because they were not to be avoided." The proper reply to this miserable reasoning is, remove the disorder, or the patient will perish. Upon each hypothesis, whether of liberty or necessity, suffering is annexed to crime. The difference is, that upon the principle of necessity it is applied for a salutary and benevolent purpose. It is a bitter potion to heal the sick. Upon the hypothesis of liberty, where motives have none, or at best a very precarious influence, punishment is wholly useless and therefore unjust. It is the application of moral discipline to a lunatic. It is inflicting pains and penalties upon insanity.

I am Sir, your's, &c.

T. BELSHAM.

P. S. The above was written in reply to my friend's first letter of remarks not expecting, as he gave no notice of his intention, that he would have added any thing more. In your Repository for April, he has however made some additional remarks, but I do not see that they are such as to require a detailed reply. He tells us, what indeed I can readily believe, that though I think him defective in candour, others are of opinion that he has conceded too much to the Unitarians. I have no doubt, that whereas my friend has only chastised us with whips, there

are many, who would rejoice if he had tormented us with scorpions. Thank God, their power is not equal to their good-will!

My friend still adheres to his "favourite doctrine," of the existence and power of a great devil, and he is determined that madmen shall be really possessed either by human ghosts, or by devils, no matter which. This, he says, "is of no moment." In this opinion, I believe, my friend stands gloriously alone. To prove that possessing demons are human spirits has hitherto been regarded as involving the consequence that possessions are not real. If my friend can believe that it is consistent with the Christian doctrine of the state of the dead, that wicked ghosts should be permitted to possess and torment living men I shall not attempt to reason him out of it.

My worthy friend still continues to admire the piety of the idolatrous heathen and had it not been for the frightful picture of the heathen world, drawn by the apostle Paul in his epistle to the Romans, so different from that of my candid friend, one might have been tempted to ask, what is the use of Christianity?

I seek in vain for an answer to the question I proposed, what were my friend's authorities for his assertion that the doctrines of a God, a devil, and "a mediator to rectify the evil done by the latter," were the belief of the remotest and purest ages of antiquity? My friend only upbraids my ignorance, and sarcastically hints that "if I had studied ancient history as much as metaphysics," I should have known better: The fact however is that for one hour employed in meta-

physics, I have spent three at least in perusing ancient history, and from my own knowledge I will venture to affirm that no such strange doctrines as these which my friend states, are to be found in the Greek or Latin historians of the highest repute. I cannot however boast of being deeply read in the histories of Manetho, Sanchoniathon or Berossus, who have written memoirs of fifty or a hundred thousand years past, nor can I quote the works of Zoroaster or Confucius, with the familiarity with which my friend cites them: If it is from these high authorities that he has derived his information, I must acknowledge that Herodotus and Thucydides, Livy and Tacitus, nay and even Moses and the prophets, are modern writers and mere children in comparison with them.

My friend has a curious method of substantiating his charge against Dr. Priestley, of disparaging the character of Christ. Dr. Priestley maintained that Jesus was a man with the incidents and infirmities of human nature. Therefore he lessens our reverence for Christ. Is this reasoning? Can my friend prove Dr. P.'s doctrine to be erroneous? Or that Dr. P. denies to Christ any homage and regard which Jesus claims; and which his character as a holy and inspired prophet authorises and warrants? Let my friend prove this, and then let him pass his censures if he please.

My worthy friend in his succeeding paragraph with much propriety animadverts upon those graceless wights, who presume to laugh at nonsense when she is

dressed in a saint-like garb, and assumes the venerable names of seriousness, candour, moderation and so-forth. And I trust that for the future all to whom it may appertain will stand reprov'd, and that they will suffer the said Nonsense to pass unnoticed and unmolested, when she appears with a suitable attendance of solemnity, gravity, and dulness.

The only part of my friend's letter which bears the semblance of argument is the last paragraph, I own, says my worthy opponent, that I was much surprized at his bold declaration, "It appears demonstrable from the history of Luke, that Jesus was not born till upwards of two and probably upwards of three years after the death of Herod." My friend justly adds, "if this be the case, we must either give up the credibility of Matthew, or acknowledge that the first chapters are spurious." Unquestionably: and as the former supposition is inadmissible, the latter must be true. My friend charges me with "opposing dates to facts." What the meaning of this charge may be, I cannot comprehend. My argument is I conceive, sufficiently plain and obvious. From Luke it appears that Christ was born only fifteen years before the death of Augustus: and Dr. Lardner has proved to the satisfaction of all scholars, that Herod died seventeen or eighteen years before that emperor, and consequently Herod must have died before Christ was born. My friend parries this argument by asserting that, "it is no easy matter to ascertain the time of Herod's death, or the commencement of the reign of Tiberius." But he

ought to know that as to the time of Herod's death there is little or no difference of opinion amongst the learned. And whatever my friend, or even Dr. Lardner himself may suppose to help out an hypothesis, there is not the least difficulty in the world in ascertaining the date of Tiberius's accession. So far from regarding himself as colleague with Augustus in the empire and his natural and undoubted successor, he pretended great reluctance at assuming the title after that prince's death. He was even suspicious that Germanicus might be preferred before him: and he would not assume the imperial dignity till it was forced upon him by the unanimous voice of the obsequious senate. My friend may if he pleases read the account of the dissimulation practised by the subtle prince upon this critical occasion in the first book of Tacitus's Annals. And as to the practice of giving a double date to the reign of an emperor, it was never heard of till the times of the lower empire, long after the period of which we are now speaking. So that what Dr. Lardner supposes, cannot invalidate and set aside, what Dr. Lardner has proved. The fact is, that it never occurred to that learned writer that the prefaces to the gospels of Matthew and Luke might be spurious: and therefore he has proposed hypotheses the most improbable in themselves, though perhaps the best which the case admitted, in order to reconcile these supposed histories, to established facts.

My friend allows that the Ebionite copy of Matthew's gospel, wanted the two first chapters.

This is allowing that the tale was not believed in the country where the facts are said to have happened: and where if they had been true they must have been known to every man, woman and child; for the things spoken of were not done in a corner. A pretty strong presumption this, that they never existed but in the writer's imagination. In any case in which religious prejudices were not interested, this single circumstance would be fatal to the credit of the whole narrative. But Epiphanius forsooth says, that the Ebionite "copy was defective and corrupted." To which I reply, that the opinion of so credulous and injudicious a writer, is not worth a straw. As to Ignatius, when my friend has proved the genuineness of his epistles, and has separated the sound from the interpolated passages, I will then listen to his evidence. Justin Martyr, honest credulous Justin Martyr believed the tale, but he does not pretend that he learned it from the apostle Matthew, he never asserts that it was believed by the Jewish Christians, he plainly insinuates that most, if not all of them discredited the account, and that the Jews in general treated it as a foolish story\*.

July 4, 1808.

Second P. S.—A few remarks will be sufficient in reply to my worthy friend's last letter.

He charges me with representing the doctrine of our Lord's pre-existence as "irrational." This is not true, if by irrational he means absurd. My opinion is,

that this doctrine is *unfounded*, and I have stated the reasons why I think so.

My friend thinks that "pre-conceived notions have a considerable influence upon our minds." This observation may be true, but it is irrelevant. The simple question is what evidence can be produced in favour of the Arian doctrine?

My friend still continues to think his doctrine both rational and scriptural—I did not flatter myself with the hope of converting him, or of dissolving associations cemented by forty years. We both state our opinions and arguments; and our impartial readers must judge between us.

My friend sees "no improbability in supposing that every system of worlds has its maker and vicegerent." He is for "gods many and lords many." But the argument must not rest on arbitrary suppositions. To us, taking the scripture as our guide, there is but one God even the Father, and one mediator between God and man, the MAN Christ Jesus.

I have said that there is not one instance in the New Testament in which the word *γινωσκει* signifies to create. My friend replies "Let him turn to Heb. xi. 3. where this word is used and *must* have that signification." This language is rather peremptory after all my friend's grave lectures against dogmatism. But let us look to the passage. Mr. Wakefield's translation is, "By faith we understand that the ages were so ordered by the word of God, that the present state of things

\* See Justin Martyr. Apol. Edit. Thirlby, p. 233.

arose not from what did then appear." "The author's meaning," says Dr. Sykes, "is, that it was so contrived, that Christ's coming into the world, which we see, was brought about by means which could not be seen." Rosenmüller gives the same interpretation. Where now is the necessity of understanding *γινωσκειν* in the sense of *creation*? Perhaps my friend may see reason to acknowledge that Unitarians are not the only persons who are sometimes chargeable with groundless confidence.

My friend goes on quoting text upon text without taking the least notice of the sense in which they are explained, by the Unitarians. Though he does not produce a single argument to disprove my assertion that the word "beginning" in John's writings, usually, and perhaps uniformly, signifies the beginning of the gospel dispensation, he still affixes the popular interpretation to that evangelist's poem.

Admitting the propriety of the interpretation of Raphelius and Doddridge, of the phrase "ascending into heaven," as expressing the knowledge of divine things, I have argued that the correlative phrase of *descending* from heaven, may properly be understood of a commission to declare divine truths, and that to see the son of man ascend to heaven, may not unnaturally express, *perceiving* that he is instructed in remote and sublime doctrines. My friend, without at all adverting to, or appearing to be in the least apprized of the great difference which there is between the primary sense of words, and that which they often assume when combined

in phraseology, and without attempting to invalidate my reasoning, satisfies himself with merely producing the interpretation and expressing his astonishment at the strangeness of it.

I can figure to myself two learned critics, two thousand years hence; when the English is become a dead language, disputing eagerly concerning the meaning of the phrases "how do you do?" and "hold your peace." One of them contends and cites many great authorities to prove, that the first of these phrases is an inquiry after a person's health, and the second a direction to keep silence. While the other expresses his amazement at the strange interpretations of his opponent, and gravely argues that language can have no use if words are to be taken arbitrarily in a sense so different from their obvious and natural meaning. And to all the deep philological researches and learned quotations of his antagonist he thinks it sufficient to oppose the words themselves in italics or in capitals, with two or three notes of admiration after them. *How do you do? Hold your peace!!!*

My friend says, I have taken no notice of his observation that love to Christ is an essential part of the Christian religion. My reason was that it appeared to me an argument of no weight in deciding the question of our Lord's pre-existence and divinity. Jesus saith expressly, *he who hath my commandments and keepeth them he it is who loveth me.* And in this sense Unitarians are as solicitous as their brethren to approve their love to their venerated master. And they humbly

hope that in the day of trial they will not be found peculiarly deficient in this christian excellence, though they may not think it expedient to be ostentatious in their professions, or boastful of their superiority to others.

My friend unaccountably remarks, "If we are to understand in a figurative sense that we must all appear before the judgment seat of Christ, I do not know what will forbid our interpreting figuratively that the dead shall be raised." But concerning the plain facts, that the dead will be raised, and that men will be judged according to their works, there is and can be no

dispute among Christians: The only question is, whether the agency of Jesus in these interesting transactions is real or figurative. It being well known that prophets are sometimes said to do that which they are only commissioned to foretell, it is possible that in this sense Christ may be said to raise the dead, and to judge the world. By parity of reason the apostles and christians in general may be said to be assessors with him in this high office, as in all ages they have borne their uniform and solemn testimony to this momentous truth.

T. B.

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MR. EVANS ON DR. LARDNER'S MONUMENT.

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*To the Editor of the Monthly Repository.*

*Pullin's-row, Islington.*

SIR, June 7, 1808.

When at Cranbrook in the month of May last, I made an excursion to Hawkhurst, a large and pleasant village about five miles distant, and situated on the borders of Sussex. I had long known that it was the birth place of LARDNER, whom Dr. Priestley has styled *the prince of modern divines*.—that there he terminated his mortal course,—and that a monument had been erected in the parish church to his memory. Whilst there,—intent on the gratification of my curiosity, I visited the church and found the monument to be a small neat marble slab, fixed to a pillar near the pulpit. At the top is the representation of the *New Testament*, encircled by this passage of scrip-

ture from Genesis, with rays issuing from the centre in every direction—*God said, let there be light, and there was light!* And then follows this Inscription.

NATHANIEL LARDNER, D D.  
Drew his first and latest breath at  
Hall House in this Parish.  
Benevolent as a Gentleman,  
Indefatigable as a Scholar,  
Exemplary as a Christian Minister,  
wherever he resided—

His usefulness was prolonged  
to his 85th year,—when  
having established the *credibility* of the  
Records of our common Salvation, without  
partiality and beyond reply,  
their promises became his eternal inheritance,  
July 8, 1768.

From reverence to the Memory of his Uncle, these truths were inscribed by David Jennings, 1789.

This monument being erected in 1789, could not be mentioned in Dr. Kippis's octavo edition of

Dr. Lardner's works in eleven volumes published in the year 1788. And indeed I am of opinion that the inscription has never before appeared in print. I have therefore copied it and transmitted it to you for insertion in your Miscellany. For happy am I to contribute in any way however inconsiderable—to the preserva-

tion of the memory of those excellent characters, who have illustrated the evidences, and recommended the spirit of that revelation, which constitutes the last and best dispensation of heaven to mankind.

I am dear Sir,

Yours respectfully,

J. EVANS.

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LETTERS TO MR. (NOW BISHOP) BURGESS, ON THE TESTIMONY OF  
THE JEWS TO THE PERSON OF CHRIST. LETTER V.

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SIR,

By removing your prejudices respecting the term Son of God, I am still far I perceive from convincing you, that Christ is not equal with God: for should you allow the force of what is advanced in the former letters, a strong hold is left, namely that Jesus Christ was the only begotten son of God. Your language on this subject is so remarkable, that I must transcribe it. "The only begotten Son of God are the most explicit terms, which in the imperfection of human language can be adopted to denote a Son consubstantial with the father." I have shewn that the term Son of God, denotes no such thing: and I shall now endeavour to prove to your satisfaction, that the addition of the words, only begotten, is not so efficacious as you may imagine. There is no reason to lament the imperfection of human language, when by an attention to it we find the ideas conveyed to be clear and explicit: but we must lament, that persons of learning and science should condescend to adopt the barbarous

and scholastic jargon of a metaphysical age. Let us leave the word 'consubstantial' to those, who prefer sound to sense.

An attention to the idiom of the Eastern nations, in the use of the term son, would lead us to suppose that many similar terms would be used to convey the same ideas: that if they used the term son of God, they would naturally at times say also born of God, to express a godly man. Thus we frequently find them using the terms born, begotten, first-born, and only begotten, in consistence with their own notions on these subjects: but, if taken in the literal sense, to which an European is accustomed, the passage becomes absolute nonsense or a contradiction.

To be born of water, of flesh, of blood, of spirit, of fornication, of God, or to be begotten of a stone, of God, of death; may be said, and is often said of different men in the old and new testament. And we cannot say that Christ is God, because he is said to be born of God, or begotten of God, when we find the

same terms are applied to so many other persons. Do the terms first-born, or first begotten, or only begotten convey this notion? This question can be answered only by an examination of the passages in the scriptures, in which these terms are used, and if we find them to be indiscriminately applied to other persons, it would be absurd to raise an argument upon them to be applied to Christ, and to exclude the rest of mankind. I need not observe here, that it is not only ludicrous to refer to the first cause of all things, any actions analogous to the ideas contained in the term begotten; but every chaste ear revolts at the indecencies, which on this subject stain the pages of the early Christian Fathers\*.

Israel, Ephraim, and David are called the first-born of God. The term is by our translators rendered in one place, chief, and the meaning of the holy writers is sufficiently clear; that nation and their king were the chosen, the beloved of God. It would be very bad English, to talk of a number of first-born children, when many were younger children, or in a figurative sense to call a multitude of persons an assembly of first-born: yett his language is used in the new testament, and when we read of the assembly of the first-born, we understand at once the assembly of Christians. Hence I infer; that the term first-born does not in itself tend to establish your notion of the equality of Christ with God.

God is said in the old testament to have begotten the children of Israel, and an apostle speaks the same language of the early Christians. God had begotten them. There is no impropriety in the phrase to beget the drops of dew, or the hoary frost of heaven; and a wicked man may be said to beget and bring forth iniquity or trouble: but to translate the metaphor literally, would shew a strange perversion of taste. So, if you should argue, that because God is said to have begotten Christ, he differs in his nature from other men, you would pervert the metaphor, and at the same time labour under this difficulty, that whatever quality you attribute to our Saviour, you are bound by parity of reasoning, to ascribe to the whole nation of Israelites, and the early Christian church.

Your out-works being destroyed, I flatter myself, that I shall in a few moments demolish your citadel. The term 'only begotten' is not unfrequently used either in the old or the new testament; but perhaps you are not aware, that it does not necessarily mean one single person, or that the idea of generation is not necessarily contained in it, and that it is used, when we have proofs that the person of whom it was spoken, was not the only begotten of his father. A father speaking of his daughter and her husband calls them his two only begotten, meaning by these terms only his two beloved children: and the author of the Epistle to the Hebrews calls Isaac

\* The language of the fathers of the Church, the instructors of the Orthodox of the present day, is such, as would have excited a blush on the cheeks of Sodom.

the only begotten of his father. Now we are certain, that Abraham begat many children besides Isaac, and a very little knowledge of the ancient languages shews us, that the term signifies in many places beloved, or very much beloved. Wisdom is called only begotten; and, when the term is applied to Christ it cannot mean in sound reasoning any thing else, than that as Isaac was called only begotten, though his father had many other children, because he was the heir, so Christ is called only begotten, because though every Christian is the begotten of God, yet he is the heir, the head, and the chief.

I might indeed take advantage of your own observation, that no one was called personally and in-

dividually the son of God, beside Jesus Christ, except the first man Adam, and no one the only begotten son of God, except Jesus Christ alone. I might say then, that this should have led you to consider, that Adam was the only son of God by creation, and Jesus by generation of a virgin. But as the truth of this last fact is very much doubted by modern Christians, I do not choose to avail myself of an argument, which equally proves, with what I have already advanced, that though Jesus Christ may be called the only begotten of his father, the scriptures do not mean to assert, that he was equal with his father.

I remain,

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EXTRACTS FROM LETTERS OF DR. FRANKLIN'S AND DR. LARDNER'S; FROM THE LIFE OF DR. STILES, PRESIDENT OF YALE COLLEGE.

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Dr. Stiles, Jan. 28, 1790, wrote a letter to his old friend Dr. Franklin, soliciting his portrait for Yale College. In this letter, he delicately expresses his desire to know the Doctor's sentiments on Christianity.—“ You know sir, I am a Christian, and would to heaven all others were as I am, except my imperfections. As much as I know of Dr. Franklin, I have not an idea of his religious sentiments. I wish to know the opinion of my venerable friend concerning Jesus of Nazareth. He will not impute this to impertinence or improper curiosity, in one who for many years has continued to love, estimate and reverence his abilities,

and literary character with an ardour of affection. If I have said too much, let the request be blotted out and be no more.”

The Dr. in his reply, March 9, says, “ I do not take your curiosity amiss, and shall in a few words endeavour to gratify it—As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, the best the world ever saw, or is likely to see; but I apprehend it has received various corrupting changes; and I have, with most of the present Dissenters in England, some doubts as to his divinity.”—Dr. Franklin died April 17, the same year,

aged 84. The fame of this great man as a philosopher and a statesman is spread through both hemispheres. One line applied to him in a french medal, presents him strongly to view in both characters: *Eripuit fulmen Cælo, sceptrumque tyrannis.*

A letter from Dr. Stiles, Dec. 8, 1766, to the aged and venerable Dr. Lardner, has this interesting conclusion, p. 119.—“I ask your prayers for me, an unworthy labourer in the church. May the divine presence and wisdom accompany you through the residue of your life! I shall not see you in this world; but I hope through grace, you will be among the first spirits I shall have the happiness of meeting in the celestial realms.”

The biographer, the Rev. A. Holmes, A. M. adds —“Dr. Lardner's last letter to Dr. Stiles is dated Hoxton-square, in London, April 6, 1768. He died July 24, the same year, Ætat. 85. —His many learned publications in support of Christianity, of which he was a real ornament, are well known. His *Credibility of the Gospel History* is a very elaborate work, which by a copious statement of authentic facts, demonstrably establishes the authenticity of the Christian religion, &c.”

The above anecdotes shew that Calvinism is not necessarily connected with bigotry.

P. H.

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MR. HIGGINSON'S VINDICATION OF THE LATE DR. PERCIVAL,  
AS A PROTESTANT DISSENTER,

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To the Editor of the Monthly Repository.

Stockport.  
SIR, May 20th, 1808.

The impartial principles upon which the Monthly Repository is conducted are eminently favourable to freedom of discussion, and the liberal spirit with which many highly interesting subjects have been investigated has I doubt not tended to promote the spread of Christian truth. It is honourable to the candour of the age in which we live, that important doctrines can be discussed in so temperate a manner by individuals of opposite sentiments, nor can we refuse to admire the fearless integrity with which the search after truth is pursued by many of your cor-

respondents. So long as this spirit is confined to the investigation of speculative opinions, has simple truth for its object, and is tempered by meekness, it merits unbounded praise. Erroneous views of subjects intimately connected with human welfare, cannot be too strenuously opposed, nor ought they the more to be venerated because they happen to be sanctioned by antiquity, popular regard, exalted rank, or eminent mental endowments. But where personal character is concerned, a greater degree of caution appears to be necessary. In estimating the conduct of individuals, we should remember that an

accurate judgment can rarely be formed without an intimate knowledge of the whole character, and that unfavourable opinions should not be lightly hazarded, because the principles of action are seldom unfolded to the view of a casual observer.

These reflections arose in my mind on reading in the Repository for Feb. (pp. 66 and 67) some observations by Episcopus respecting the sentiments and character of the late Dr. Percival of Manchester, prefacing the communication of Archdeacon Paley's singular letter, on Subscription to Articles of Faith. That letter may be regarded as a characteristic appendix to the chapter on the same subject in his Moral Philosophy, and it will doubtless be read with great interest; but the introductory remarks on Dr. Percival appear neither necessary to the letter, nor appropriate to his amiable and conscientious character.

It is there stated that Dr. Percival was "a liberal, accommodating Dissenter, who had no objection to an established church as such, and admitted the power of the magistrate in religious matters. This," the writer proceeds to observe "is rather strange, as he was a convert to the dissenters; but he was more attached probably to individuals among them than to their principles. The children of such dissenters, as far as I have observed, usually slide by degrees into conformity."

That Dr. Percival was a *liberal* dissenter could never be doubted by any one who knew him either through the medium of his writings or from personal intercourse. But the term *accommodating* is ill

coupled with the former epithet, and cannot in any degree be applied as here used, to his independent and upright character. Connected as the word *accommodating* stands with the whole passage in which it occurs, it conveys an intimation, that Dr. Percival professed dissenting principles from motives of convenience, and regarded them only as subservient to his interests. This is the obvious meaning of the expression; the author might not intend to cast so hateful a reflection on Dr. Percival's memory, but as this conclusion has been drawn from the passage, by those who were not acquainted with his character, and may be by others similarly circumstanced, I think it the office of justice, no less than of friendship, to endeavour to remove the groundless imputation. Let me farther premise that this vindication cannot be needed by any who enjoyed Dr. Percival's personal acquaintance, and that if Episcopus had been of that number he could not thus have erred in his judgment of so enlightened a friend of truth, science, virtue and religion.

The memoirs from which Episcopus has communicated Dr. Paley's letter contain a selection from the literary correspondence of Dr. Percival, and as his dissenting principles are there expressed on several occasions, I shall transcribe his own words on the subject.

In a letter (dated 1787,) to one of his friends, who was a Quaker, Dr. Percival writes (page 126) "You will lament with me the failure of the late application to parliament for the repeal of the corporation and test

acts. Is there not reason to apprehend from the conduct of our governors on this occasion, that we are indebted for the religious liberty we enjoy, more to the spirit of the times, than to dereliction in them of unjust domination? I wish your society had united with their dissenting brethren in so equitable a petition, as it might have added energy to its operation. For however you may stand affected towards the enjoyment of public offices, the eligibility to them is one of your social rights, and a disqualification is not only an injury, but carries with it the stigma of a crime."—To the Bishop of Landaff Dr. Percival writes (with reference to the application for the repeal of the corporation and test acts,) "I am truly concerned that religious liberty has still so many opponents, both in our universities, and in our parliament. How honourable is it to those who have not only the wisdom to distinguish, but the integrity and spirit to assert, the great and unalienable rights of men, of Protestants and of Christians." (Page 127.)—In a subsequent letter to Dr. Paley, (page 146,) the reply to which Episcopus has communicated to the Repository, is the following candid avowal of Dr. Percival's sentiments: "I am a Dissenter; but actuated by the same spirit of Catholicism which you possess. An establishment I approve; the church of England, in many respects I honour; and should think it my duty to enter instantly into her communion, were the plan which you have proposed in your tenth chapter carried into execution." The

plan here referred to, is (if I mistake not) the framing of a system of "doctrines and worship wide enough to comprehend all the subjects of disagreement; and which might satisfy all, by uniting all in the articles of their common faith, and in a mode of divine worship that omits every subject of controversy or offence."—In reply to an inquiry of his son, then in orders, respecting a "requisition for a meeting of the clergy of the church of England to prepare a counter petition to the legislature, against the dissenters, in favour of the corporation and test acts," Dr. Percival strongly observes, (page 163,) "To perpetuate what originated in falsehood, injustice and despotism, cannot, I think, be consistent with the true principles of a church, which I have always thought, and which is universally acknowledged to be the most liberal in Christendom."

In these expressions, Mr. Editor, do we not recognise the genuine principles of our dissent, and do they contain evidence of any accommodation which the advocate of religious truth would be ashamed to own? Yet Episcopus says Dr. Percival was an *accommodating* dissenter. All may not have similar views respecting an establishment in general, or regard with equal respect the particular religious establishment of our country; but no one could express sentiments more hostile to an *exclusive* establishment, or more intimately connected with the great principles of religious liberty. Divest an establishment of its right to impose articles of belief and modes of worship, or to infringe upon the unalienable

privileges of a citizen, and certainly the greatest objections to its existence disappear, if they are not wholly removed. This however would lead to a discussion not essentially connected with dissenting principles, nor can any dereliction of these principles be traced in Dr. Percival's open, and candid statement of his opinions on the subject.

In strict conformity to these sentiments was the whole tenour of Dr. Percival's public and private conduct. Episcopus has stated that he became a convert to the dissenters, though he intimates at the same time that "he was more attached probably to individuals among them, than to their principles." But this information is not correct, though I do not wonder that such a conclusion should be drawn from the memoirs. The father, and paternal grandfather of Dr. Percival were dissenters, and he was educated in their principles; but that his religious opinions were not the effect merely of early prejudice, but were conscientiously entertained, appears from the following circumstance, (page 10) which, his biographer justly remarks, "displays the characteristic integrity of his mind." "Previous to his removal from the Warrington academy (where his name was the first enrolled on a numerous and respectable list of pupils,) he had for some time indulged the wish of entering the university of Oxford; but he hesitated concerning the subscription to the thirty-nine articles of faith which is required, by *statute*, on matriculation." In consequence of this hesitation, he examined with great industry and

zeal, the validity of each article, and the result of his inquiry was, a confirmation of his scruples, and the abandonment of his scheme of residence at Oxford. "As the terms of matriculation at Cambridge were at that time nearly similar he began to direct his views to the university of Edinburgh whither he removed in the twenty first year of his age and where he commenced his studies in medical science." Was this a proof that he was an accommodating Dissenter?

The principles of his youth were dear to him through life, and his public exertions evidenced the sincerity of his convictions. Upon the application of the protestant dissenters in Manchester to parliament, for the repeal of the corporation and test acts, Dr. Percival "cordially joined" in the petition which was presented, "and when on failure of the first efforts with the legislature it was deemed advisable to offer another address of the like nature, at a subsequent period, his exertions were not wanting to render it popular within the circle to which his influence extended." (Page 86.)

It might have been observed of him with equal truth, that he was the chief *promoter* of these applications, and took a leading part in their direction. The Manchester academy also found in him an active, enlightened and liberal friend; and his regular attendance on public worship, and punctual celebration of the Lord's supper with his dissenting brethren, proved, at once, the importance which he attached to his principles, and the steadiness with which he professed them.

But, Mr. Editor, neither the literary correspondence of Dr. Percival nor his public conduct, decisive as these may appear upon the subject, present so true a picture of the inviolable integrity of his principles as his private life exhibited. In retirement, devoted to the cultivation of domestic and social virtues, and to the peaceful labours of science, his character shone with a mild but steady lustre. They who have witnessed him in the bosom of his family or in the circle of friendship cannot fail to cherish his memory with fond affection. But among the many virtues which endeared him to all who knew him, the candour, and integrity of his mind were eminently conspicuous. If the experience of a long and intimate intercourse, in which the patron was lost in the friend, has enabled me to judge correctly of his character, it has also empowered me to say how steady was his attachment to the great principles of religious liberty, how zealous his regard for religious truth, how conscientious the profession of his sentiments. Firm to his own convictions, but candid in judging of the principles of others; steady to the interests of the Dissenters, but liberal in his conduct to the sincere of all professions; he eminently deserved and gained the respect of all; whilst the gentleness of his manners softened the rancour of opposite partizans, and taught them to think more favourably of each other. But how grateful soever it may be to my own feelings to bear thus publicly my feeble tribute to the memory of his great worth, I owe it to the patience of your readers to restrain

them. His memoirs are presented to the public, and exhibit a most amiable view of his character; had the affectionate biographer less suppressed the feelings of the son in deference to the public judgment, the picture would have been more complete.

If then, Mr. Editor, as Episcopus asserts, Dr. Percival admitted the *power* of the magistrate in religious matters (which alas! we are all reluctantly obliged to do,) he did not at the same time entertain the modern impious doctrine that power gives right; and I think it is evident from what I have advanced that he deplored the exercise of this "unjust denomination." If the children of such dissenters, as Dr. Percival, should "slide by degrees into conformity," it cannot be from that too prevalent cause of conformity, the want of a proper religious education, and an early acquaintance with their principles, but must be sought for in other circumstances. Let Episcopus appeal to the instance of Dr. Percival's family, and if he be not convinced already that his judgment was an erroneous one, he will be surprised to discover that more regular, consistent, conscientious dissenters are rarely to be found.

That Dr. Percival acted only consistently with his own principles in allowing liberty of conscience to his son, who thought it right to join the establishment, must also be admitted; yet was not his consent granted without many painful struggles. But the wishes of the parent yielded to the convictions of duty — I fear, Sir, that the length of my letter will require an apology,

but I can find one only in the strictures of Episcopus. An inadvertent expression, to judge the most candidly of it, has called for this long vindication; but if any of us learn hence to speak with more caution and modesty of characters with which we are not intimately acquainted, to respect, in these days of immoderate zeal, the temperate friend of truth and religious freedom, and more than this, to imitate the virtues

of the enlightened and amiable philosopher and moralist, the integrity of whose principles is the subject of this communication, my object in thus addressing you will be abundantly answered.— Sincerely wishing success to the cause of truth, and to the Repository, so far as it is a means of promoting so important an end,

I am your's,

E. HIGGINSON.

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THE WESLEYS; AN ATTEMPT TO ACCOUNT FOR THEIR HIGH CHURCH PRINCIPLES; BY MR. RUTT. WITH A POSTSCRIPT, CONTAINING FURTHER PARTICULARS OF THE REV. D. WATSON.

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*To the Editor of the Monthly Repository.*

SIR, Clapton, May 19, 1808. In his very informing work, entitled "A Portraiture of Methodism," Mr. Nightingale has the following remark:

"When Mr. John Wesley was about six years of age, he was almost miraculously saved from being destroyed by fire, on which account he used to consider himself in another besides a spiritual sense, a brand plucked from the burning." P. 12.

I have in my possession a print of "John Wesley, M. A. Fellow of Lincoln College, Oxford," in a clergyman's habit, "Ætat. 40. Sculp. 1745." This print was probably never seen by the author of the "Portraiture." At the top are the words, *through evil report and good report*, and at the bottom, *is not this a brand plucked out of the fire?* The last sentence refers to a scroll depending from the oval of the print, on which is represented a lone house in flames and a child taken out of the window, by one man standing upon the shoulders of

another, as described in Mr. John Wesley's letter quoted in the "Portraiture" (p. 16.) At the bottom of the scroll is "A<sup>o</sup> Ætat. 6<sup>o</sup>."

Having mentioned Mr. John Wesley, I will, by your leave, attempt to account, rather more fully than I have ever seen done, for that strong, though inconsistent, attachment to the established church, which is so observable in the history of both the brothers.

Dr. Whitehead their biographer says of their Father, (i. 20,) that in 1705, he "engaged in a controversy with the Dissenters," and adds that "they hindered him from obtaining a prebend, and worked him out of the chaplaincy of a regiment." The pious rector of Epworth was thus prepared to aid the high-church cry which became so loud during the reign of Queen Anne. I had a venerable relation who passed his early years in the religious connexion

of the brothers, and maintained a friendship with them through life. He was informed by Mr. Charles Wesley, that his father was on such terms with Dr. Sacheverel as to have drawn up for him, or at least materially assisted him in preparing, his defences. A father who had thus outgrown the effects of his own education among the nonconformists, whom indeed, according to Wood (Ath. Oxon.) he quitted at the age of 18, would most conscientiously inculcate high-church principles upon his rising family. To this influence should be added that of his elder son Samuel, who, though he failed to restrain the clerical irregularities of his brothers in their manly age, may be fairly supposed to have communicated his own prejudices to their youthful minds.

Samuel Wesley, who died in 1739, at the age of 48, soon after his more zealous brothers had commenced their methodistic career, appears to have been a respectable scholar and a pious regular clergyman. He is now chiefly known as the author of a volume of poems, published by

a subscription to which his contracted circumstances, as he modestly confesses, constrained him to resort. Of these poems several have been much admired and have found their way into a variety of selections. Among others Mr. John Wesley published many of his brother's pieces in the third volume of his "Collection of Moral and Sacred Poems."

The following lines, quoted from that collection, rather ludicrously display the high-church spirit of their author. In an elegy on the death of his father he thus expresses the circumstance that "there was neither a papist nor dissenter in his parish:"

"Around his fence no Romish wolf e'er  
prowl'd,  
Nor fox-dissenter earth'd within his fold."

Another elegy, on the death of a lady who was a dissenter, opens with a complaint that

"Cromwell and Ireton long had heav'n  
possess'd,  
Enshrin'd in Baxter's Everlasting Rest."

I am not aware to what passage in the "Saint's Everlasting Rest," this couplet could refer, if any thing were designed beyond an episcopalian's sneer at the famous work of a presbyterian divine\*.

\* I know not where Baxter mentions General Ireton. He has often mentioned Cromwell, but with no apparent design of a canonization. His praise scarcely exceeds that of Lord Clarendon, who determined that Cromwell would "be looked upon by posterity as a brave wicked man." Hist. iii. 353. Baxter thus concludes his account of the protector. "In a word, he did as our prelates have done, begin low and rise higher in his resolutions as his condition rose, and the promises which he made in his lower condition, he used as the interest of his higher following condition did require, and kept as much honesty and godliness in the main, as his cause and interest would allow, but there they left him. And his name standeth as a monitory monument or pillar to posterity to tell them, the instability of man, in strong temptations, if God leave him to himself: what great success and victories can do, to lift up a mind that once seemed humble: what pride can do to make man selfish, and corrupt the heart with ill designs: what selfishness and ill designs can do, to bribe the conscience, and corrupt the judgment, and make man justify the greatest errors and sins, and set against the clearest truth and duty: what bloodshed and great enormities of life, an erring deluded judgment may draw men to, and patronize: and that when God hath dreadful judgment to execute, an erroneous sectary, or a proud self-seeker, is oftener his instrument, than an humble lamb-like innocent saint." Baxter's *Life and Times*, p. 100. Calamy's *Ab.* i. 71.

Our poet however proceeds to celebrate the lady as—

"Too good for those, with whom she sojourn'd here;"

and after uttering the unavailing desire that he had been honoured to restore this wandering sheep to the right fold, he is so far assisted by charity (like Watts in the case of Locke) to find out his friend in heaven, that he solaces himself with the reflection, how she

"Now the true church in full communion owns,

Nor starts at bishop-angels on their thrones."

All this is amusing, but the bard has not spared an unworthy insinuation against that voluntary remuneration of their preachers, in which non-conformists justly glory. He declares rather prosaically that, in the case of this lady,

"The meeting never robb'd the counting-house."

I cannot however allow myself to leave this high-church zealot entirely in disgrace with your non-conformist readers. Should his bigotry have disgusted, his self-denying sincerity may claim their approbation. If Samuel Wesley lived with and complimented the tory minister Harley and the jacobite prelate Atterbury, in their prosperity, he equally attached himself to their declining fortunes, especially to those of the latter, though to the utter ruin of his own hopes of preferment. He thus exemplified the rare virtue which he attributes

to a lady, who had accompanied the Stuart family to St. Germain's, and of whom he says that,

"She falls uncourtly, with the falling court."

If I have offered any hints which may assist in accounting for the characters and conduct of men so celebrated among the founders of sects as the Wesleys must always be considered, I shall have attained my purpose.

Your's,

J. T. RUTT.

P. S. I have just seen in the last Gent. Mag. (p. 288.) a letter from Bath containing some notices of the Rev. D. Watson, whose letters I quoted in your Repository. (P. 9.) He appears to have been early patronized by the celebrated author of the Analogy, and to have felt the obligations of clerical residence long before the truant-clergy were frightened home to their benefices by that severe censor of the church, a *qui tam* prosecution. He died in a very advanced age at Bath. On his monument, in the Abbey church there, is the following inscription from the pen of his friend Dr. Zouch \*.

"Near this place are deposited the remains of the Rev. Daniel Watson, M. A. who died on the 23d day of January, 1804, aged 85 years. His merits alone recommended him to the favour and patronage of Dr. Joseph Butler, Bishop of Durham, who presented him to the vicarage of Loke in the county of York, which he vacated in 1767, upon his appointment by the Crown to that of Middleton Syes, in

\* Prebendary of Durham, well known as the Editor of Walton's Lives, and who has been lately celebrated for a very rare instance of a sincere and obstinate *nolo episcopari*. The disinterestedness of Dr. Z. may have been most exemplary, yet sufficient prudential reasons may be assigned why a very elderly clergyman, above the silly vanity of having a mitre on his tomb, might decline to exchange one of Durham's golden prebends for a bishopric, not one of the most lucrative.

the same county, refusing to hold both the benefices from *stable* and *conscientious* scruples. For more than half a century, he performed the duties of the ministerial function with a truly Christian zeal. His discourses from the pulpit were plain, perspicuous, and energetic. To the accomplishments of a scholar, he added qualities far more estimable, sanctity of life, purity of manners, unaffected humility, and most diffusive beneficence. This monument was erected to the memory of their beloved father by his affectionate children."

In the letter from Bath, Mr. Watson is said to have been "the

friend of Lyttleton, of Bishop Law and of Sterne, several of whose letters are in the possession of his family." A person of his character might admire the talents of Sterne, but could scarcely choose him for a friend. Indeed it appears from the extracts of his letters which you have published, that Mr. W. could justly appreciate the *moral* reputation of the author of the "Sentimental Journey."

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#### ANECDOTE OF STERNE.

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##### *To the Editor of the Monthly Repository.*

SIR, *Wem, Shropshire.*

I was not so much surprised as probably most of your readers at the mortifying account which has been published in your work, (p. 9.) of the brutality of Sterne to his mother. For, above forty years ago, as I was travelling in a coach from Bath to London, my companion a Doctor Marriot, who was his near neighbour, gave me such a character of the man, as filled me with unfavourable impressions of him ever since. Being then a young man, and like most other young men being too forward to shew my opinion of men and books, I began to express my high admiration of the writings of Sterne, and to pass unqualified eulogiums upon him, as a man possessed of the finest feelings and philanthropy. As soon as I had ended my frothy declamation, the doctor very placidly told me, that I did not know the man as well as he did, that he was his very near neighbour, and that of all the men he

ever knew, he was the most devoid of the feelings of humanity or of every thing that we call sympathy. As one proof of this, the doctor told me that his daughter had some acquaintance with Miss Sterne, and therefore that she frequently passed an afternoon at his house, that Miss Sterne was subject to violent epileptic fits, that she had been lately seized with one of these which was accompanied with such alarming symptoms as made him and his daughter apprehend that she was dying, that they therefore sent to Mr. Sterne to apprise him of the circumstance, and to come to them immediately. After waiting for some time in anxious expectation, the gentleman made his appearance, and seeing his daughter agonized upon the floor, and seemingly ready to expire, he coldly observed, that she would be well again presently, and that he could not stop a moment, being engaged to play the first fiddle at York that night. Thus,

he took his leave, and hastily hurried out of the house. We cannot therefore conclude with any certainty what a man feels from the pathos of his writings, unless we have an intimate acquaintance with the man himself, unless we can prove from his actions that his high-wrought descriptions are the index of his mind. It is even possible, as the philosopher Moyes asserted, that a man of no feeling may succeed best in giving us a finished picture of distress. How is this to be accounted for, unless it be, that because they have no interest in what they deliver, they are not hurried on by any real passion, they take time to dress it to the popular taste, by ornamenting it with all the nicknackery which it will bear? The man, however, who feels and suffers in a high degree, must express himself strongly on the subject which affects him, though he does not go out of his way to introduce any artificial embellishment. I intended to have attempted an explanation of this, but rather wish to have this done by some of your ingenious correspondents. I shall only observe that, notwithstanding all the admiration which Sterne's Maria has produced, he could not, to save his life, have written anything equal to David's lamentation over Absalom. He would like Dr. Swift, if in his situation, have been proud and witty, even when deploring the death of his lovely Stella.

W. HAZLETT.

## UNITARIAN BACHELORS.

*To the Editor of the Monthly Repository.*

SIR, London, May 23, 1808.

On reading Mr. Lindsey's treatise on "Christian Idolatry," I met with an objection page 110, to that part of the marriage ceremony, according to the form of the church of England, where the priest prays to God the Father, God the Son, and God the Holy Ghost, to bless the married couple. This led me to examine the form of marriage with more attention, when I discovered additional objections; such as the invocation, "Christ have mercy upon us," and the declaration which the man is obliged to repeat after the priest, "With this *ring* I thee wed, with my body I thee *worship*, and with all my worldly goods I thee *endow*, in the name of the Father,

and of the Son, and of the Holy Ghost." Now though any thinking and honest man might object to the mummery of the *ring*, the wickedness of promising to *worship his wife*, and the falsehood of *endowing* her with all his worldly goods, it appears to me utterly impossible for an Unitarian either tacitly or openly to join in the worship of the man Jesus, or to pronounce that he does all this, in the name of the Father, Son, and Holy Ghost, thereby giving a sanction to the absurd and idolatrous notion of the Trinity. As such, I shall not be able to be married in the church of England, which *Unitarians consider as antichristian*, unless some of your learned correspondents can give

me a fair, honest, and rational with Christian principles without explanation, how I may consci- it. A speedy insertion and reply entiously go through the ceremo- will much oblige ny, or obtain a wife consistently AN UNITARIAN BATCHELOR.

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THE CLERGYMAN'S LAST NOTICE OF J. M.

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SIR,

June 10, 1808. the word *Jehovah*, but the word  
I have read the last letter of *Adon*. I could easily prove that  
your correspondent J. M. with I was not ignorant of this circum-  
much satisfaction, inasmuch as it stance, and that my object was  
completely absolves me from the no unfair concealment of it, if I  
necessity of giving him any an- thought it of any use to give up  
swer. I therefore now take up my name; for the text in question  
my pen merely to notice two is discussed at large in a work  
"surreptitious" corruptions of the which I published some years ago,  
sacred text, with which I am and the Hebrew reading specially  
charged by him, as a retort cour- mentioned. But I never supposed  
teous for my having pointed out the jut of the argument to be the  
that he has chosen to substitute mere point, whether the word  
*ἀπαγμα* for the apostle's word *Jehovah* or the word *Adon* was  
*ἀπαγμος*. used. I suppose J. M. will not

The first of these formidable deny, that the temple of Jeru-  
corruptions is, that I observe that salem was the temple of *Jehovah*,  
"Moses teaches us that the world and not of *any false deity what-*  
was created by *Jehovah*;" where- soever. Now Malachi, speaking  
as it seems, Moses *himself* only of the great messenger of the co-  
ventures to say "God created the venant whose advent *Jehovah* of  
heavens and the earth." From hosts solemnly announces, de-  
these premises, I suppose J. M. clares that the Lord shall suddenly  
would argue, that Moses does come to his temple. If then the  
*not* teach us that *Jehovah* was temple be the temple of *Jehovah*,  
the creator of the world, and that the person who is said to come to  
I have *misrepresented* him in af- *his own* temple, must clearly be  
firming such to be his doctrine. *Jehovah*, although he may be  
If the cause of Socinianism can styled (as he frequently is in  
deriye any support from this nota- scripture) *Adon*. But the Lord  
ble piece of criticism, it is hearti- (*Adon*,) the messenger of the  
ly welcome to make the most of covenant, is said to come to *his*  
it. *own* temple. Therefore the Lord,

The second of my corruptions, the messenger of the covenant,  
is, that I prove Christ to be *Jehovah*. I doubt whe-  
*Jehovah* from the circumstance of ther the cause of Socinianism will  
Malachi's predicting that he deriye any more support from  
should come into his temple; J. M.'s second piece of criticism,  
whereas the prophet does not use than it hath done from his first

I here take leave of the controversy, not being in the least degree ambitious of having the last word. And I cannot better conclude, than with congratulating the Socinians on the great accession of strength which their cause is likely to derive from the critical prowess of their redoubtable champion J. M. on the one hand, and the stern integrity of that virtuous and consistent anti-idolater Mr. Stone on the other.

I am your obedient  
humble servant,  
CLER. DUNELM.

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MR. MARSON'S DEFENCE OF THE PRE-EXISTENCE OF CHRIST,  
IN REPLY TO MR. BELSHAM. LETTER I.

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*To the Editor of the Monthly Repository.*

SIR,      April 20, 1808.      more close attention in order to  
The high esteem and veneration I entertain for Mr. Belsham on account of his theological knowledge, his superior talents, his critical skill and intrepid boldness in the defence of what he conceives to be truth, would incline me, were I not a stranger, which I ever wish to be, to implicit faith, to submit with little hesitation to his decisions; but as I am taught to call no man master upon earth, to follow the convictions of my own mind, and to dissent from every man where I think his arguments weak and inconclusive, you will not wonder if I attempt to point out what appears to me erroneous in a writer of whom I have a very high opinion and for whom I feel the most sincere respect.

When I first read Mr. B.'s observations on the pre-existence of Jesus Christ in his two last letters to Mr. Carpenter, I felt that impression which his mode of reasoning is calculated to produce; this led me to read them with

examine the solidity of the arguments with which he combats that doctrine; the result of that examination I now submit to you for insertion in the Repository, if you think it deserving attention.

Mr. B. first notices a concession of Mr. Carpenter's\*, "which" he says, "however creditable to his candour, is, I scruple not to say, fatal to his argument." That concession is, "I shall readily acknowledge that there is nothing decisive upon this subject in the first three evangelists," and again, "I do acknowledge that if there was no other part of the New Testament extant, but the three gospels of Matthew, Mark and Luke, I could not find sufficient evidence for the doctrine which I am now maintaining." Now I would ask, supposing that doctrine to be true, will it necessarily follow that the silence of three of the evangelists respecting it will be fatal to the arguments drawn from the express declarations of the fourth in support of the doctrine? The three

\* M. Repos. vol. ii. p. 540.

first evangelists have not recorded a single sentence of the discourses of our Lord which occur in the gospel of John from the second to the end of the seventeenth chapter. Will their silence then be fatal to every argument drawn from those discourses in support of any doctrine contained in them? Or do they contain no important doctrines? The doctrine of a general resurrection of the dead and a future judgment is one of the most important and distinguishing doctrines of the Christian dispensation. This doctrine is most clearly and explicitly taught in those discourses; but where is that doctrine clearly taught in the three first evangelists? Our Lord's reasoning with the Sadducees, some of our commentators and critics\* have contended, was designed to prove the doctrine of the immortality of the soul, and that of the resurrection only by inference; and as to the figurative representation in the close of the 25th of Matthew, strong doubts have been entertained by some of its having any relation to that subject. Where then is this important doctrine clearly revealed in those evangelists, and will their silence be fatal to every argument in support of it from the gospel of John?

John has recorded at large the promise of our Lord, that he would send the holy spirit down upon his disciples after his ascension into heaven. The discourse in which this promise is contained occupies three whole chapters of his gospel. Neither of the other evangelists records any part of that discourse, or makes any allusion

to the promise of the spirit contained in it, except in those words of our Lord recorded by Luke, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Now should any one contend, that that interposition of the divine power, by which the mission of Jesus, his resurrection from the dead and subsequent glory were fully ascertained and confirmed, was a fulfilment of a prediction and promise of Jesus Christ, and appeal in proof of it to the gospel of John, would the silence of the three other evangelists respecting it be fatal to that argument?

That promise was made to the disciples of Jesus, of whom Matthew was *one*, and *all* the evangelists were witnesses of the fulfilment of it by the gift of tongues, by the numerous miracles which were wrought in their presence, and by the rapid spread of the gospel in consequence of it; they must therefore have known of that promise when they wrote their respective histories. Was it possible then for three of those evangelists "knowing the fact, to sit down and write the life of so extraordinary a person, and pass it over in total silence?" Or shall we from their silence, conclude that no such discourse was ever delivered, or any such promise made by Jesus Christ?

If Mr. B.'s reasoning be just, would it be safe to cite that gospel in support of any one of the doctrines of Christianity, except the mere fact of the death and resurrection of Jesus; for what

\*See Hammond, Doddridge, Campbell, &c. † Chap. xxiv. 49.

Is there in it that could be so cited and strange doctrine is not any- of which it may not be said that where connected with it in the it is not to be found in the other discourses of our Lord recorded by the evangelist John. Separate evangelists, and therefore their si- this new and strange doctrine lence is fatal to the argument? from that of the pre-existence of

"I affirm," says Mr. B., Jesus Christ, and the whole force "without fear of contradiction, and energy of Mr. B.'s reasoning that if Christ was, as my learned is lost. Is not Mr. B. guilty of friend maintains, the grand agent the same fault which he would be employed by the supreme being ready enough to charge on the in creating and governing the opposers of Christianity, that they world, and the immediate dis- attack its corruptions and not penser of all things, the evangelists Christianity itself, as left in the must have been well informed of New Testament? Will he say in this fact at the time they wrote reply, that he finds this new and their respective histories." "It strange doctrine, maintained as a will not then" he adds, "for a doctrine of scripture by his learn- moment bear a question whether ed friend to whom he is writing? they knew of the pre-existent So may they say, that those cor- dignity of Christ, if that doctrine ruptions, as we call them, are were true." But he asks, "Is it maintained as Christianity by its possible that the evangelists could advocates.

have known these amazing facts, and yet that in their histories of That the doctrine of a state of the life and ministry of this ex- pre-existence was believed in our traordinary person they should Lord's days will not, I apprehend, pass them over in total silence? be disputed, and that it was be- Would not the mind of a Jew who lieved by his disciples is highly probable from the question which they put to him, respecting the had never heard of *delegated cre- man who was born blind. Be- ators* and *subordinate Jehovahs*, lieving then the pre-existence of have been overwhelmed with others, would they be overwhelm- astonishment when this new and ed with the astonishment Mr. B. strange doctrine was first disco- supposes, had they been informed vered to him?" I think it cer- that their lord and master had tainly would, and I apprehend increased by the reflection that existed before he was born into they (the Jews) had been imposed this world? Or would they have upon by Moses and the prophets, supposed merely because he had who uniformly teach that there pre-existed, that he, any more is but one Jehovah, who stretched than the blind man, must have been of a super-angelic nature, out the heavens *alone*, who spread the delegated creator and governor abroad the earth by himself, and of the world, and the immediate whose hand, and not that of a dispenser of all things? If then delegated *creator* or *subordinate the discovery of the fact would Jehovah* had laid its foundation. have excited no extraordinary But supposing the doctrine of the surprise, was it impossible for pre-existence of Jesus Christ to be true, it is certain that this new them to sit down and write the

life and ministry of Jesus Christ, (of which the fact of his pre-existence made no part) without frequently recurring to it?

The pre-existence of Jesus Christ, if it were a fact, could only be known from his discourses. Now it does not appear to have been the object of the three former evangelists to record those discourses; they confine themselves chiefly to his actions, his miracles and his parables, of which little is to be found in the gospel of John; it was not natural therefore for them to introduce into their histories the doctrine of his pre-existence. On the contrary, it was the principal object of John in his gospel to record the discourses of Jesus, none of which are recorded by the other evange-

lists, in which alone, if he taught the doctrine of his pre-existence, we may expect to find it, and ought to look for it, and not in the other evangelists; their silence therefore as to that fact, is no argument against its truth or credibility.

I intend in another Letter, with your permission, to state the evidence for that fact arising from the discourses of our Lord recorded by the evangelist John and from some passages in the epistolary books of the New Testament, and to examine the arguments by which Mr. B. endeavours to set aside that evidence. In the mean time I remain,

Your's, &c.

JOHN MARSON.

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ERROR IN MRS. CAPPE'S MEMOIR OF MR. WOOD.

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*To the Editor of the Monthly Repository.*

SIR,

June 11, 1808. to question his authority,) I find

I wish to correct an error in Mrs. Cappe's Memoir of the late Rev. Mr. Wood, inserted in your last Repository; and your respect for truth will, I am persuaded, induce you to admit this gentle corrective. Mrs. C. states Mr. Wood's being chosen to the ministry of Mill hill chapel in Leeds in 1773, "on the removal of the late Dr. Priestley to superintend the education of the two sons of the Marquis of Lansdowne." Now, upon looking into the Memoirs of Dr. Priestley written by himself, of which indeed, I had some faint remembrance, (and I am inclined to think Mrs. C. will not be disposed

that Dr. Priestley was recommended to his lordship "as a person qualified to be a literary companion to him." And further that "his office was nominally that of *librarian*, but that he had little employment as such besides arranging his books, taking a catalogue of them and of his manuscripts, which were numerous, and making an index to his private papers. In fact, he was with him as a friend, and in the second year made with him the tour of Flanders, &c." See Memoirs, &c. page 71, 72.

Thus it appears to me that Dr. Priestley had nothing to do with the education of Lord Lans-

Downie's sons, as represented by Mrs. C. and the Dr.'s statement perfectly agrees with the well known truth, that their education was committed entirely to the care and direction of the Rev. Mr. Jervis, now minister of the chapel in Princes-street, Westminster; the particular friend of the late Mr. Wood, and to whom is ascribed the just and generous tribute to his memory in a memoir in the *Athenæum* for May, p. 480 and 487.

I am Sir, your's  
VIGORNIENSIS.

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GOGMAGOG'S ANIMADVERSIONS ON A HORRID CLERICAL FARCE.

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*To the Editor of the Monthly Repository.*

SIR, *London, June 8, 1808.* I am tempted to renew my correspondence with you, which from indisposition and other causes I had considered as wholly closed, by the indignation I have felt on reading in the *New Annual Register* of last year\*, an account of a horrid clerical farce.

At *Wisbeach*, July 10, 1807, Richard Faulkner, a lad under sixteen years of age, was capitally convicted of the wilful murder of *George Burnham*, another lad about twelve years of age. The cause of the murder alleged in the *An. Reg.* is that the prisoner had been insulted by the mother of the deceased. Mercy, if mercy were not sometimes a stranger to British courts of justice, would have pleaded for the young criminal. The feelings of the country would have been sufficiently respected by transporting him for life. A boy-murderer may be a monstrous, but he is not a terrific character; and his execution would scarcely have the effect of making boys peaceable, or of disarming men of revenge. The court which tried Faulkner, did not however reason in this manner: he was condemned and left for execution. Between his condemnation and execution he displayed, it is stated, the utmost depravity and ferocity; uttering the most dreadful oaths and imprecations on all who came near him, threatening to murder the clergyman who attended the goal, and refusing to listen to any religious advice or admonition. This is truly shocking, but not unaccountable. The awful apparatus of a court of criminal justice, the dreadful solitude of a dungeon, with the clanking of chains on every motion, and the expectation of speedy death by strangulation could not fail of making an ignorant boy raving mad, at least at intervals. In such a situation, the goaler was perhaps justified in chaining him, hands and feet, to the floor of his cell. But who would imagine any human beings, capable of playing tricks with the wretched youth? who would believe that such beings were actually found in the garb of *clergymen*? It fills me with horror to state, upon the authority of the *New An. Reg.* what I hope is not true, that with a view to

\* 1807, *Principal Occurrences* p. 177.

frighten the boy into penitence, out of the world in a fright! For "the expedient was devised of my part, I confess that I regard procuring a child about the size of this imposture, considering all the one murdered, and similar in the circumstances attending it, the time, the place, the years feature and dress, whom two clergymen unexpectedly led between them, by the hands, into the cell, in it, a child and two clergymen, where he laid sulkily chained to the ground." Good heavens! A murder itself which put the boy in the power of the Wisbeach ghost scene, to terrify the dying clergy. They it may be said devised young wretch! A child dragged into the plot in mercy; but this into a goal, to carry on a cruel imposture! Clergymen acting (literally so,) in a condemned cell, is only an additional proof of the part of——\*! All this in what requires not to be proved—England, in the nineteenth century!——The effect of this that *the tender mercies* of zealots scheme (worthy of inquisitors!) are *cruel*. on the prisoner, may be easily conceived. "On the approach of the clergymen with the child, he started, and seemed so completely terrified that he trembled every limb, cold drops of sweat profusely falling from him, and was almost momentarily in such a dreadful state of agitation, that he entreated the clergyman" (the cheat being no doubt discovered;) "to continue with him, and from that instant became as contrite and penitent as he had before been callous and insensible. In this happy transition he remained till his execution on Monday morning the 13th July, having fully confessed his crime and implored by fervent prayer the forgiveness of his sins from a merciful God."

The artifice thus succeeded; the boy was converted by a conspiracy; and the clergy and magistrates of Wisbeach have the satisfaction of reflecting that in their wisdom and through their dexterity they sent a lad, hardly arrived at years of understanding, Had the boy died under the hands of these spiritual operators, on whose head would the guilt of murder have rested most heavily? The attempt to convert a sinner by a virtual lie is one of the abominable artifices of the basest fanaticism; and it is possible that the two clergymen, as they are called in the account I have made use of, were no other than two of the vagrant enthusiasts, who under pretences of divine inspiration have infested certain parts of the country, to the terror of women and children, and the grief of sober Christians of all parties; and that the story was intended, particular and minute as it is, to expose the inhumanity and folly of the methodistic practice of shaking dying men over the pit of hell, in order to save them from falling into it.

You have, I perceive, correspondents in Wisbeach. I earnestly entreat their attention to this communication, and beg of them to inform me whether the facts as quoted from the New An. Reg. did really take place. If that should prove to be the case

\* Your readers will fill up this blank, remembering that the spirits who usually attend dying sinners, are (according to Mr. Hervey,) "not beneficent angels."

I will take care to learn and to their repetition. Such is the  
publish to the world the names of object of, Sir,  
the two clergymen who acted the Your servant,  
diabolical part in this horrid As far as you are the servant  
farce. of truth and freedom,

We cannot always repair past  
wrongs, but we can often prevent

GOGMAGOG.

## REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *Sermons on various Subjects, by George Walker. F. R. S. late Professor of Theology, in the New College, and President of the Philosophical and Literary Society, Manchester. 4 vols. 8vo. Johnson. Concluded from p. 332.*

The subjects discussed in the volume, that now offers for our examination, (vol. iv.) are,

"(1.) The Son, in whom God is well pleased; from Matt. xvii. 5. (2.) On religious persecution, John xvi. 2. (3.) On the enlargement of the heart, Psalm cxix. 32. (4.) On the parental character of God, Matt. v. 48. (5.) On future punishments, Prov. xi. 21. (6.) Fast-day, December 13th, 1776. Rom. i. 28. (7.) Fast-day, February 27th, 1778. 1 Chron. xxii. 16. (8.) General thanksgiving, July 29th, 1784. Ps. xlvii. 7. (9.) Christian fortitude, Heb. xii. 3. (10.) The right of individual judgment in religion, Acts, iv. 19. (11.) Virtuous remembrance, Isaiah, lvii. 1. A sermon sacred to the memory of the honoured dead, and particularly of the late JAMES CURRIE, M. D. F. R. S. preached Nov. 17th, 1805."

The whole number of discourses comprised in the four volumes amounts to sixty-three; of these, six in the last volume have been already before the public at different times, soon after they were delivered from the pulpit. They do not therefore now fall under our Review; though, with sensi-

ble pleasure we announce their re-publication. They possess so high a degree of merit as mental productions, and of interest and importance on account of the sentiments they contain, that it would be a ground of sincere and just regret, if they fell into oblivion and perished with the mass of temporary and local discourses.

In the two first discourses under our present review, though the text on which they are grounded, relates only to the testimony borne to the character of Jesus by a voice from heaven, on the mount of transfiguration, the author connects with it the same testimony borne in his favour at his baptism. His object is first, to establish the credibility of these divine testimonies on the ground of the general credibility of the gospel history: and secondly to strengthen the conviction they produce by showing that they are not singular; that they are only specific forms of a general class,

gion, virtue and liberty. Their characteristic excellence may be pronounced to consist in *energy*; energy of thought and energy of language.

We cannot resist the inclination to quote another passage from them, which escaped our recollection in the Review of the former volume; because it relates to a remissness in religious duties, that sadly marks the present day: we mean an attendance on public worship on one part of the Lord's day only.

"I have learned through life," says our preacher, "that there is but one God of Christian worship, that he is no respecter of persons, that he is the same God to every rank and condition of life. But I think I have discovered in the practice of these more enlightened days that there are supposed to be two

gods of our adoration, adapted to the varied personages of society; one in the morning, the god of the genteeler ranks of life, the other in the afternoon, of the plainer and humbler classes. You understand me, and perhaps may some of you be offended. But to offend is far from my intention; I mean only with honesty to correct and to improve. In the duty of a profession of which honesty is a principal character, and will be questioned at the last day, much as I fear man, I fear more the God of truth and holiness. The origin of this practice is bad, so bad that I forbear to mention it; the specious plea which many urge in its defence argues much of self-sufficiency and conceit, and from those, who in religion, have the least claim to self-sufficiency, while it presents a most unseemly picture of social and Christian worship. The great object of such worship is to prepare all for death and futurity, which we well know will pay no regard to the fugitive distinctions that divide us here." Pp. 29, 30. T.

ART. II. *An Address to Time, with other Poems, by John Jackson, of Harrop Wood, near Macclesfield, Cheshire. Second Edition. With an Appendix, containing various Letters of the Author to his Friends.* Longman and Co. pp. 78. Price 2s. 6d. boards.

A very able critic has remarked, that every man's performances, to be rightly estimated, must be compared with his own particular opportunities. The *law* of criticism, it is true, does not allow an author to plead the disadvantages under which he composed his work, as an excuse for its faults; yet in *equity* such an appeal ought to be admitted, and in a young poet's case it must have peculiar weight.

The work before us, as we learn from the editor's advertisement, is offered to the public, "as the promising germ of future excellence, and as a means of procuring, for a virtuous and deserving young man, that pecuniary assistance, which may ena-

ble him, in some measure, to co-operate with the wishes and liberality of his patrons and friends, in acquiring the very important advantage of a classical education." The design is undoubtedly laudable, and will, we trust, meet with due encouragement. In Mr. Jackson, our readers will be pleased to recognize an occasional contributor to the poetical department of the *Monthly Repository* \*. His first poetical efforts we had the pleasure to communicate to the public, accompanied by a letter from Mr. Nightingale, giving some account of the age and circumstances of the young bard of Harrop Wood†. We therefore refer our readers to those communications, and pro-

\* See M. Repos. vol. ii. pp. 29, and 648, 649.

† Ib. vol. ii. p. 28.

ceed to examine the little volume before us, not with the prepossession of friends, but with the impartiality and justice of honest Reviewers.

The chief characteristic of Mr. J.'s style is, as might be expected, simplicity. His versification is generally correct, often elegant and harmonious. These qualities bespeak great nicety of judgment and delicacy of ear, and considering the author's age, situation and circumstances, we are led to wonder how he acquired them, for we can as readily conceive that a man may be born an astronomer or a mathematician, as that any one ever came into the world possessing an innate power of versifying. At times, Mr. J. displays great vigour of imagination and brilliancy of thought, to which he unites an amiable purity of sentiment, and an ingenuous zeal for virtue, which do equal honour to his head and heart.

With respect to the faults of these poems, they are such as usually attend the first efforts of the muse. Mr. J.'s flights of fancy, though generally bold, vigorous, and glowing with the true poetic fire of native genius, are sometimes short and wavering. He has also, in common with other young poets, fallen into unintentional plagiarism. This fault owes its origin to the great sensibility of the poetic character. A fine poem, like a sweet piece of music, vibrates long on the ear; and in the warmth of enthusiasm, it is difficult to avoid silently repeating the strains which once excited the same kind and degree of feeling. Nor does criti-

cal justice allows us to overlook the sentiment which the late Dr. Currie, the friend and biographer of Burns, has so beautifully expressed, that feeling dictates to genius in all ages and countries, and that on many occasions her language must be the same.

Mr. J. will recur to those lines which were thrilling in his memory, when he wrote the following:

"On whom fair science has but faintly  
smil'd"—

"Ne'er in the ample page of fame en-  
roll'd—"

"But when beneath the moon's pale  
beam"

That the spirit of Gray should have descended upon our young poet, is as honourable to his taste as to his character; and that the genius of Smyth should have occasionally fired his imagination, is a proof that he has not read the chaste and elegant effusions of the author of English Lyrics to no purpose.

Some few instances of harsh construction occur, which might easily be remedied:

"And caroll'd Smyth's sweet song along  
my way."

Again, in verses to a red-breast:

"Thou now forget'st stern winter's  
pelting,

And fondly wishest to be free."

These are the chief, if not the only blemishes which have occurred to us in the perusal of these poems. Had we not already had the pleasure of laying before our readers the beautiful lyric, entitled "Stanzas sent to a young lady, written early on the morning of her birth-day," we would here transcribe it as a fair specimen of the author's poetical talents. We must however gratify

our readers by the following little poem, which we extract not as the best in this collection, but on account of its length, which best corresponds with the limits to which we must confine this article.

*"A farewell Address to two much esteemed friends, on their leaving Macclesfield, in the Autumn of 1807, for Newcastle-upon-Tyne. (September 9, 1807.)"*

"Oh! the latent pangs that dwell  
In the parting word, farewell!

Summer's dear delicious rays,  
Lightsome, long, unclouded days,  
Odours borne on morning gales,  
Mountains green and flowery vales—  
Cease to charm,—and sad to tell,  
You too bid a long farewell!

Think, when all the long night o'er,  
We hear the chimney's hollow roar,  
Or the rain and driving sleet  
'Gainst the darksome window beat,  
What shall cheer our lonely cell,  
When you've bid a long farewell!

Much regretted Friends, adieu!  
May your fondest hopes be true!  
Oft will all our thoughts incline  
To the sweet meandering Tyne;  
Oft will pensive memory dwell  
On your lingering, last, farewell!"

We cannot dismiss the poems before us, without expressing a hope, that the author may be enabled sedulously to cultivate those talents of which he has given so promising a proof; that he may continue to devote them to the cause of truth and virtue; and that, bearing in mind the errors to which poets are ever liable, he may fearlessly hold on in the career which he has thus happily begun.

Of the prose department of this little volume, we are only able to say that the letters, which are fifteen in number, bear strong marks of a warm heart and a liberal mind.

In concluding, we feel it a debt of justice to express our opinion that the public are under great obligations to Mr. Molineux, the worthy and respectable editor of this work, for the interest he has taken in the welfare and happiness of this deserving and promising youth. H. E.

## POETRY.

*Liner on the premature death of Master  
Henry White, Feb. 23, 1807.*

I.

Oh! ~~then~~ who in thy silent bed,  
From human passions free dost sleep,  
No more life's thorny path to tread,  
No more to sigh—no more to weep.—

II.

Tell me why still should pallid care,  
The sympathetic bosom rend?  
Say Henry as thou slumberest there,  
Why still should weep each pitying friend?

III.

'Tis—that they saw with conscious  
pride,  
In thy young breast each virtue bloom,  
And wreck'd in life's uncertain tide,  
They saw them hurried to the tomb!—

IV.

Ah! vain to chide the throb of woe,  
And vain the swelling tear to dry,  
Still pity's genuine torrents flow,  
And still will rise the heart-felt sigh.—

V.

Thy well known form, thy spotless fame,  
Shall memory ever faithful keep,  
And at their HENRY'S honour'd name,  
Thy Sire shall sigh—thy Mother weep.

VI.

Then bring the cypress' mournful leaf,  
And bring the yew-tree's foliage pale,  
Bring every attribute of grief,  
With e'en the violet of the vale.—

VII.

In the soft gales that gently breathe,  
The willow's tender branches wave,

With them I'll swell the funeral wreath,  
To deck thy simple honour'd grave!—

## VIII.

Far from our sight, for ever gone,  
When bursting on thy youthful view,  
Life's summer-morn just 'gan to dawn,  
*Revered, regretted, loved,——ADIEU!*

*Verses to a young lady, on her presenting  
the author's wife with an ornamented  
work-box.*

"Perhaps my verses are too grave,  
A proof I'm no designing knave."

Dear Frances, while your polish'd art,  
To use can elegance impart,  
And when mechanic labours end,  
Did taste the varied colours blend:  
Say, what could so my verse inspire,  
Had I a poet's tuneful lyre,  
As when a boon affection pays  
To her whose merit gilds my days?

Here by your pencil's magic power,  
Through winter blooms the vernal flower  
There healthful infancy is seen,  
Of ruddy lip and careless mien,  
Reclining on maternal love:  
Such was your happy lot to prove.  
Such, and prophetic be the lay,  
When all my hairs are few and grey,  
Shall in your life be well exprest,  
While blessing others, you are blest.  
For truth's fair pages oft record,  
How virtue brings her own reward.  
Well, too, the sage of Judah says,  
That pleasure walks in wisdom's ways,  
And, though the world's loud plaudits  
cease,  
Her paths still point the road to peace.

Nor wonder if reflection's pow'r,  
Command in manhood's sober hour,  
That to your teens so grave I sing,  
Now life with me has past the spring.  
My youth a rapid journey run,  
And years I reckon forty one.  
These may you count and many more,  
Till age shall give the tresses hoar,  
Then cherish in her wintry gloom,  
Virtue's sweet flowers that ever bloom,  
From heav'n while truth descends to  
bring,  
The hope of life's eternal spring.

MENTOR.

*Lines by the late Mrs. Knowles, over a  
seat surrounding a tree, in the Green,  
Mickleham, Surry. Written in the  
year 1782.*

Come, gentle wanderer, sit and rest,  
No more the winding maze pursue.  
Art thou of solitude in quest?  
Pause here—and take a solemn view

Behold this spirit-calming vale,  
Here stillness reigns—'tis stillness all;  
Unless is heard some warbling tale,  
Or distant sound of water-fall.

The letter'd stone, the gothic gate,  
The hermit's long-forsaken cell,  
Warns thee of thy approaching fate,  
Oh! fear to die;—not living well.  
But if in virtue thou increase,  
Thou'lt bear life's ill, nor fear to die,  
Then every breeze will waft thee peace,  
And foretaste sweet of promised joy.

## Sonnet.—Night.

Now gleam the clouded host of stars!  
and now  
The vestal Dian, with her lamp of light  
Veiled in mists, above the mountain's  
brow,  
Glides thro' the shadowy sky and gilds  
the night.  
Here, while the desert moor, the water  
still,  
In deepest gloom are stretch'd, and dim  
and far  
The hamlet rests in sleep, what fancies  
fill  
This lonely heart, and heavenly musings  
near!—  
For now, perhaps, amid yon peaceful  
scene  
Death's noiseless scythe some blooming  
youth destroys;  
Or sorrow, o'er wan embers, weeps  
past joys;  
Or houseless hunger roves, and faints  
unseen;  
Or murder o'er some corse, with bloo-  
dy hands,  
Heark'ning its last dread cry, tremen-  
dous stands!

A. M. P.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

UNSEARCHABLE are the ways of Providence! Who would have imagined at the first propagation of Christianity, that this holy religion could ever have been perverted to the basest purposes of human ambition; and that its teachers should aim and arrive at the highest degree of domination over their brethren! When mankind had seen the infamous imposture in its plenitude of power, and the abject condition of the Christian world, who could foresee the mode of its fall! A few teachers separated from the degraded church, but their disciples soon fell into the same maxims; the same obedience to tradition was inculcated, whether the infatuated Christian bowed to the popish or the protestant yoke. Yet a severe blow has been struck on the grand imposture, and since our last a document has been given to the public, which shews, that the pope is no longer the terror of princes, and hopes may be entertained of his thorough debasement, not through protestants, but by means of papists themselves.

We have already observed, that the court of the pope was on the point of being dissolved. Our protestant newspapers lamented this circumstance. To us it was an object of triumph. The order of disbanding has been followed by an act of humiliation on the part of his pretended holiness, under the threats of Buonaparte, termed unmanly and brutal by our protestant brethren, which forms a fine contrast with the speech of one of his predecessors to Charles the fifth, and the kissing of the pope's toe by that emperor. The emperor of France, it seems, had intimated to the pope, that if he did not act in a certain manner, his dominions should be taken from him, and not only his temporal dominions but his spiritual domination over the subjects of France should be abrogated.

To avert these evils, the pretended holy father brings in the considerations of his duty and his conscience—he talks of the impropriety of the minister of

the God of peace, placing himself in a state of perpetual warfare. He cannot, he says, shake off his power and natural character, and sacrifice, as must be the consequence, the interest of religion. His holiness, according to his own account, is invested with a two-fold character, that of sovereign pontiff, and that of a temporal prince; but his most important office is that of head, protector and avenger of the church. He calls heaven to witness the purity of his intentions. He has complied to the utmost, but the emperor does not practise all those condescensions which he might towards the holy see. However this pretended holiness can look with confidence to scripture, and receives consolation, that blessed are those, who are persecuted for the sake of righteousness.

His pretended holiness asserts the high privileges of his cardinals, whose office abrogates their primitive allegiance. He affects too good an opinion of the illustrious clergy of France, to doubt of their attachment to the holy see. He mourns between the vestibule and the altar; and he declares one truth at least, and a truth we shall rejoice to see confirmed, that his deprivation will not be the work of political genius and illumination, but an awful visitation of God. Such is the language, now held by that false church, which has so long deluded the world. Its head seems to be at his last gasp, overthrown not by reason and conviction of his false pretences to spiritual authority, but by the exercise of similar force and fraud, which first raised it to such a high pre-eminence. How ought protestants to rejoice even in the troubles of these days, that an event so much to be desired, should happen in their time, and that they may look forward for their children to enjoy that liberty, with which Christ intended to make them free, unshackled by those unscriptural decrees, which have borne so heavy on their ancestors.

In vain has the pope deprecated the

wrath of Buonaparte. The fiat of the emperor of the French has gone forth, and the patrimony of the church, as it has been called, is converted into three departments or provinces of the kingdom of Italy. Should this decree stand good, a great point is gained to the Christian world: but the news is too good for us to be too confident of its permanence. The Romish see has frequently been in danger, and has revived. The imposture may be continued, though Rome is not the head of it; and it is confidently reported, that steps have been taken to resist the intentions of Buonaparte, and to prevent his measures, if he was really resolved to put down popery, from having their desired effect.

Conscious of his weakness, and fearing that farther violence might be offered to his person, the pope, before the decree was executed of dismissing his cardinals, called them together in conclave. He there represented to them the dangers of the church, and the only means he saw of preserving it in these difficulties. What he proposed was his immediate abdication of the popedom, and the election of a new pope. The conclave convinced of the propriety of this step, assented to it unanimously; accepted his abdication, and immediately went through the usual forms, and elected unanimously cardinal Pignatelli, archbishop of Palermo. Pignatelli at this time was, and is now out of the reach of the French. He is in Sicily, and may there, under the protection of the Sicilian monarch and the English forces, exercise his spiritual powers. But, supposing the election to be fairly made, it will be some time before the news of it can spread through the deluded world which acknowledges a vicar of Christ on earth: and the new vicar will certainly fall very short of the splendour and dignity of his predecessors. It may happen, that the new pretended holiness, may be compelled to take refuge in England, and whatever abhorrence we feel for his doctrines, we should certainly entertain no aversion to his person. He may find in this kingdom ministers, as attached to unscriptural traditions, as he is to his pretended infallibility.

The policy of this measure of the French emperor has been much called in question, and his usual sagacity is said to have failed him in this critical

time, in which he must exert every effort to retain his power. But the catholic cabinets of Europe are no longer swayed by popish principles: the Irish has been completely found out, and the Spaniards and the Portuguese are the only nations, completely under this wretched infatuation. Spain exhibits at the present moment a wonderful sight. A nation is in arms to recover its liberties. It has drawn the sword and thrown aside the scabbard. After the French emperor had succeeded in getting into his possession the two last kings, the father and the son, and had published their abdication of the crown in his favour, and called together a junta, or general assembly of the grandees of Spain at Bayonne, naming his brother to be the new king, nothing was felt in Spain but the strongest indignation: juntas or committees were held in different provinces and districts: proclamations were issued for the arming of the inhabitants: and in an instant the whole population of the country by the sea-side seemed to be animated by one spirit, and the utter extirpation of the French appeared to be inevitable. The first grand exploit was at Cadiz, where was lying a fleet of French men of war. Our squadron was at the mouth of the harbour, proffering its assistance for the seizure of the French ships, which was refused by the Spaniards, who in a few days obtained their ends, seized the ships, and conveyed the crews ashore as prisoners. Peace was declared with England, and war with Buonaparte. Engagements have taken place. In one the Spaniards were compelled to retreat, but afterwards got the better of the enemy, and at this moment the news is expected with impatience, that Dupont at the head of a large army has either surrendered or been cut to pieces.

Nothing, if should seem, can prevent the final success of the Spaniards. They have issued a paper called *Precautions*, in which the wisest plan is laid down for the rescuing of the country from foreign yoke. Every district of two thousand inhabitants is to enrol its armed force and to be prepared to act under the orders of a higher district, and so on. A general engagement is to be avoided, and every step is to be taken to harass the enemy, by cutting off his supplies, and hanging on his army, wherever he marches. Generals

have been appointed. The young king proclaimed, and every thing is executed under his orders. But with this active energy the vilest superstition is united. Appeals are made in their proclamations to their blasphemies and abominations, the mother of God, and the glorious image of the virgin, and the relics of their patron saints. If this may serve to inflame the passions, it shews into how degraded a state the character of Spain has fallen. Their accursed system of allowing one religion only in their country, of subjecting to the tortures of the Inquisition the inquiring mind, has produced its full effects: and it is a doubtful point, to whom the next generation will be most indebted, whether to Buonaparte and his new constitution, or the present Spaniards with their inveterate prejudices. One thing however seems certain. Torrents of blood will be shed before the conflict is over. Spain must undergo a complete political and moral revolution. The country had been so ill governed, that no common measures could restore it to the rank it ought to hold in society. Such is the fate of man, that if he prefers folly to wisdom, he must either in himself or his successors pay the penalty. The Bourbons had effected the complete ruin of the Cortes, just as their cousins in France had gotten the better of its parliaments. How shortsighted is tyranny! By these bodies they could better have effected their purposes and retained a dominion equally injurious to their subjects, but less odious for themselves.

Whilst the Spaniards have been forming associations for the defence of their country, Buonaparte has been employed with their grandees, in framing a constitution for it. The first article of it is evidently made to suit the prejudices of a bigoted and ignorant people. It states, that the Romish religion shall not only be the sole religion of the country, but that not any other religion shall be tolerated. This is a decisive proof of the melancholy state of this unhappy country. Whatever may be the crimes of the French monarch, he would not from himself impose such a horrible decree on any nation. It is the people that wish it. It is the people that are so abject, so degraded, so lost to every good feeling of Christianity, that they wish for this badge of servitude and ignominy to remain among them. But this cannot be wondered at. They have

been so long under the dominion of priests, and so long without the true information to be derived from the scriptures, that they do not see the wretched state, into which they are fallen, and how far such conduct keeps them from the advantages of the gospel. We may judge of their state, from what happened not many years ago to a Spaniard in England, to whom a gentleman, whom he accidentally met in a stage coach, made a present of an elegant New Testament in the Spanish language. The Spaniard received the book with many thanks: read it over with great satisfaction: but just before he returned to Spain, called on the donor, and after assuring him how much he had been gratified by the perusal of so extraordinary and so instructive a work, begged leave to restore it to him, as he did not dare to carry it with him into Spain: for should any of his neighbours or his servants see it in his possession, it would be the ruin of him and all his family. How thankful then ought Englishmen to be, that they have the New Testament in their own language! they can read it when they please, and it is their own fault, if they submit their understandings to the traditions of any priests or minister, instead of receiving with reverence the pure word of God, and making that alone the rule of their faith and doctrine.

If the first article of the new constitution for Spain is bad, some points in it are beneficial to the country, and will be adopted by whichever party gains the day. These are the removal of the barriers to the extremities of the kingdom, and thus opening a free trade between province and province: the establishment of an uniform system of justice: the determination that every man's house shall be his castle: the abolition of local tribunals with peculiar privileges, under which the Inquisition is most probably intended to be abolished; and the prospect of enjoying the freedom of the press. If this constitution should not be accepted, and the Spanish patriots should gain the day, they will in their Cortes form a constitution for themselves. The name of Ferdinand will serve for a time; and should he ever return, his government will be limited by some good regulations, and Spain will emerge from its disgraces. By the last accounts they have stood the shock of arms with the French, and obtained over them most

signal victories, but we want intelligence on the conduct of the French, and the measures pursued by them, for the establishment of their power.

Portugal is also roused. A day of superstition has brought them forward.

The catholics have a feast, which they call the feast of God or that of the body of Christ, on which day they are accustomed to carry in procession through the streets of their cities their various abominations, such as dead men's bones in shrines of silver and gold, golden and silver images, and their god of paste or flour, which are religiously revered by every person: and not to be on one's knees, when the wafer god passes by, is esteemed to be a very great impiety and a profanation of the day. On this day the French standard appeared in the procession at Oporto. The people were indignant. Their passions were raised. They seized the arms in the town, drove the French out of it, organized a new government, issued proclamations, and are preparing to extirpate the French in their vicinity. At Lisbon the fear of the French has kept the populace under: but the news is daily expected, that our fleet off the Tagus will enter the river, seize the Russian squadron, and assisting the inhabitants, free them entirely from the French yoke. The prince regent has been proclaimed at Oporto, and every thing is done under

his auspices: but the clergy seem to have very great sway, and however useful they may be in exciting the people, they are scarcely able to conduct them through a very difficult contest. The result of the whole is in the hands of Providence, who will conduct it to its destined end: but we cannot imagine, that the fine peninsula between the Atlantic, the Pyrennees and the Mediterranean, shall be doomed to groan for future years under a pernicious despotism and a degrading superstition.

In the North strange things have appeared. A great British force has been sent out to Sweden, but has returned without having been landed. Disputes have arisen, and the king of Sweden is supposed not only to be displeased with us, but likely to fall into the measures of Russia. Of course the Baltic will be shut up against the English. The reasons of this conduct remain to be developed. At any rate Sweden will probably be a loser in Finland, and its king will have enough to do to satisfy his people for the sacrifices he has compelled them to make in this disastrous war. Strange are the events of the times! England commenced its career by uniting with the monarchs of Europe against the people of France: she is likely to see them all united against herself, and her only allies will be the people of Spain and Portugal, fighting for their liberty and independence.

## OBITUARY.

*Rev. Joseph Bradford.*

The death of the Rev. JOSEPH BRADFORD, aged 67, at Hull, was attended with circumstances that made a great impression on his numerous acquaintance and friends in all parts of Great Britain and Ireland.

In consequence of several paralytic seizures, he had, for more than six months, been reduced to a state of mental imbecility, which did not admit of his supporting a rational conversation and at times of knowing his local situation. In the morning of Saturday, May 28th, he rose early, leaving Mrs. Bradford in bed, and with a razor, which unfortunately happened to lie on the

chimney-piece in the kitchen, cut his throat in a most shocking manner, and was found fallen on the floor dead.

Mr. Bradford was in very high reputation in the Methodist connexion; the esteemed friend of the late Rev. John Wesley, and for many years his travelling companion. Not distinguished by any brilliancy of genius, or claim to literary acquirements, he was a man "taking him all in all, that we shall not soon look on his like again."

His piety was sincere, and if not free from the taint of superstition and enthusiasm, the fervency of it did not evaporate in long and loud prayers,

Rev. Joseph Bradford.

self-righteous boastings and the disgusting relations of the process of sudden impressions and reveries called *experiences*, but appeared in the more permanent form of acts of superabundant labour, and instances of self-denial in which he was hardly exceeded by the most eminent devotees whether Protestant or Roman Catholic.

For several years, he wholly abstained from animal food. For nearly forty years he had been in the habit of rising every morning at four o'clock. Preaching every day once or twice, and frequently thrice and even oftener, and travelling, during that period on a greater number of days by far than he omitted it, sometimes on horse-back, and at other times on foot, in all roads and weather, from *twenty to seventy miles*.

After his laborious exercise in the day he would frequently sleep at night, having his clothes wet with rain, on the floor. Or with the accommodation of a bed to repose in during the night, would put on his clothes in the morning without drying them. To this last circumstance the physician attributes, as its immediate cause, the illness which terminated in the deprivation of his *mental sanity*. He was the generous and faithful friend of the poor, the oppressed and neglected. Bold in pleading their cause and unwearied in his efforts to procure them relief. He considered himself, as far as his scanty means allowed, their debtor, and was an importunate, and commonly successful advocate for them with others.

No man was more fully acquainted with the *genuine traits* in the character of the *famed apostle of the Methodists*. He knew how to appreciate the excellences which he had the opportunity of daily witnessing, nor was he partially blind to *certain characteristic and some occasional defects*. With fearless integrity he pointed them out to the man whom he esteemed his father in the gospel, and on many occasions acted as *his Mentor* by whom he was restrained from taking injudicious and improper measures. He was eminent for a commendable *simplicity and directness of character*: clear as amber you saw the *man as he was*. In some of his actions he might be weak, precipitate and obstinate, but in none fawning, deceitful and hypocritical.

The qualities of integrity and impartiality were so strongly prominent in him that he gained on their account the respect and veneration of the whole body of the Methodists both preachers and people. When differences have arisen amongst them to a great height, and it became absolutely necessary, in order to reconcile them that some person of acknowledged probity and undeviating impartiality should be employed as an umpire, Mr. Bradford has been selected by common consent.

For thirty-six years, the writer of this article knew him; though he did not see him nor have any immediate communication with him for fourteen or fifteen years, yet he had his eye on the course of his life, and found that he invariably pursued the same ends by the same means.

He thinks it therefore a debt of justice, due to his memory to say, that he has never known a man, of the reality of whose piety to God, of his justice and benevolence to men, and of his possession, in no low degree, of all the virtues which adorn the Christian, he had a more decided and firm conviction. The report of the circumstances of his death, spread over the mind of the writer a cloud of darkness and horror. Why, he said to himself, did the Divine Being *permit* his exit from the world in a mode which apparently could neither be advantageous to himself, nor to the cause of religion. He ceased indeed to be a moral agent, and his probationary state ended the moment in which the paralytic stroke deprived him of his recollective powers; yet, an opportunity was given by his not "*dying the death of all men*," for the profane and thoughtless to "*speak things which they ought not*." Entire acquiescence however in every providential event becomes us. The circumstances of his death, gloomy and disastrous, no doubt, were under the direction of infinite wisdom and goodness: and a kind and degree of good may result from them of which we are not aware. If his brethren, the Methodists, would learn from them to lay *more stress on the manner in which a man lives*, and less on the manner in which *he dies*, they would be taught an exceedingly useful and seasonable lesson.

His funeral sermon was preached by the famed Mr. Samuel Bradburn, of

Mr. Henry Wood.

Rev. W. Wood.

Monday, June 6th, who did ample justice to his character, to a prodigious concourse of people.

On the Sunday following, Mr. M. minister of a large congregation of *Calvinistical Methodists*, in Hull, exhibited a singular specimen of ignorance, bigotry and malignity, by preaching a sermon with the express purpose of proving, from the circumstances of his death, that poor Bradford could not belong to the *number of the elect*, and must be miserable in the invisible state.

Attempting to give an account of the reasons, if reasons they could be called, by which such a *horrid position* was supported, would be a waste of time, and a severe exercise of the reader's patience.

W. S.

Died on the 16th of July, 1808, at Stoneham near Lewes, Sussex, Mr. HENRY WOOD, Farmer. He was a very corpulent man, and it is supposed that this gave rise to the disorder which carried him off the stage of this life, viz. an inflammation, which terminated in a mortification of the bowels. Mr.

Wood had been a member of the Unitarian General Baptist Church at Lewes for several years. He was a constant attendant on public worship, and a firm friend and supporter of rational religion. Two years ago he became a member of the Southern Unitarian Book Society, when the annual meeting of the society was held at Lewes. He met the members of the society last year at Horsham, and fully intended to be with them this year at Ditchling: but finding himself a little indisposed for two or three days previous to the meeting, he concluded not to leave home. He did not appear alarmingly ill until a day or two before his death. He was interred on the 19th, in the burying ground belonging to the Unitarian General Baptist Society, and a funeral sermon was preached upon the occasion by Mr. Snelgrove, minister of the place, to a crowded audience, from Psalm xc. 12. "So teach us to number our days, that we may apply our hearts unto wisdom." The hearers were very attentive. Affection and esteem were visible upon the countenances of all present. He lived respected, and he died lamented. A. B.

#### ADDITIONS AND CORRECTIONS IN FORMER OBITUARIES.

REV. W. WOOD, (p. 221, 235 and 280.)—In 1782, he concurred with many of his brethren, at one of their stated public meetings, in recommending to the divine blessing their young friend, the Rev. W. Turner, Jun. previous to his settlement at Newcastle-upon-Tyne. In the service of the day, which was published, Mr. Wood's ordination prayer is inserted, and has been much admired.

About four years ago, he printed a number of forms of prayer for public worship, which have been since used in the morning service at Mill-hill. Of these forms of prayer there is a very respectful mention made, and a very high character given of their author by Mr. Wyvill, in the 6th volume of his Political Papers, which contains three or four of Mr. Wood's Letters.

The address delivered by Mr. Wood on the 19th of January last, in the Rotunda, adjoining the Cloth-hall, Leeds,

on the subject of a Petition for Peace, (see Mrs. Cappe's Memoir, p. 232 and Obituary, p. 280,) was to the following effect:

"Gentlemen in the present state of my health, I cannot with prudence, expose myself to the open air in the Cloth-hall yard. But I should feel myself wanting in my duty to you, to my countrymen and to mankind, if I did not come forward as a man, as a Christian, and as a minister of religion, to express my hearty concurrence with you in the prayer of the intended petition, a draught of which I have read, and of the resolutions which are to be proposed at the public meeting, which also I have seen. It is my firm conviction that if the measures which you are now pursuing, had been taken in the time of the late ministry, and before the death of the ever to be lamented Mr. Fox, you would at this time have enjoyed the

*Rev. W. Wood.*

blessings of peace. I will only add my earnest wish, that you may obtain all the success which your peaceable conduct and regard to the public good, I doubt not will merit."

The following is, we believe, a complete catalogue of Mr. Wood's publications:

1. The reciprocal duties of a Christian Minister and his Hearers. A Sermon preached before the Society of Protestant Dissenters at Mill-hill Chapel, in Leeds, May 30, 1773; on occasion of his undertaking the pastoral office among them.

2. Sermons on Social Life. (12 in number,) 1775.

3. The Christian Duty of cultivating a spirit of Universal Benevolence amidst the present unhappy national hostilities. A Sermon, preached July 4, 1781, at Bradford in Yorkshire; before an assembly of Dissenting Ministers, and published at their request.

4. Two Sermons preached at Mill-hill Chapel, Leeds, on the celebration of the Hundredth Anniversary of the Happy Revolution, 1788.

5. A Sermon, preached Sept. 7, 1794, on occasion of the death of the Rev. W. Turner, more than 30 years minister of the congregation of Protestant Dissenters, in Westgate, Wakefield; and published at their request. To which are added, Memoirs of Mr. Turner's Life and Writings.

6. A Sermon, preached to a society of Protestant Dissenters, in the city of York, on Wednesday, Dec. 31, 1800, immediately after the interment of the Rev. Newcome Cappe; with an Appendix, containing Brief Memoirs of his Life.

7. A Sermon, preached at Mill-hill Chapel, in Leeds, on the Commencement of the Nineteenth Century, published at the request of the congregation.

8. A Sermon, preached at Mill-hill Chapel, in Leeds, on the late day of Thanksgiving for the Restoration of Peace, published at the request of the congregation.

9. A Sermon, preached April 22, 1804, at Mill-hill Chapel, Leeds, on the death of the Rev. Dr. Priestley, formerly minister of that Chapel; published at the request of the congregation.

10. A Sermon, preached at Birmingham, June 9, 1805, at the Old Meeting-house in the morning, and at the New Meeting house in the afternoon, in aid of a Collection for the Protestant Dissenting Charity-school, supported by their joint contributions. Sold at Birmingham, for the benefit of the charity.

11. Forms of Prayer for the use of the Protestant Dissenting congregation at Mill-hill Chapel, in Leeds. Chiefly compiled from other liturgies.

As we are persuaded that many of our readers will be pleased to see the remarks on the publications of Mr. Wood, contained in the Memoirs and Obituary, (before referred to,) illustrated by specimens of his sentiments and style, we subjoin a few extracts.

In the Sermon on *Universal Benevolence* are some striking passages, which, if they had fallen under the notice of the amiable and spirited author of the History of the Abolition of the Slave-trade, would have certainly secured for our excellent friend a place among the fore-runners in this great cause in his 3d. chapter.

The following passage, (p. 15—16) is particularly striking. "The God who made the world and all things therein, hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the bounds of their habitation. And can we suppose that the difference in situation which is entirely owing to his appointment, will justify a mutual jealousy and dislike? What are the distinctions of European, Asian, African, or American, when set in competition with the feelings of universal humanity? Is our good will to be bounded by rivers, mountains and seas? Would a man have been entitled to our benevolence, if he had been born on this side a small navigable strait, and may we regard him as an enemy because his parents happened to reside on the other? Is a whole race of men to be made slaves at pleasure, because they have a black complexion and woolly hair? May the banks of the Ganges be lawfully made the scene of continual rapine merely because their inhabitants are peaceable and rich? Is it a good reason for depriving a people of their country, that they prefer hunting to agriculture, and had rather roam at large in a forest,

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than live confined in a city? And are contiguous nations to be considered as natural and perpetual enemies, purely because they are neighbours, and find an interest in exporting to distant cliques the same natural productions and manufactures?—I should be ashamed, even as a man, to propose these questions, if the sentiments of many who call themselves Christians, did not appear to solve them in the affirmative. But, as a preacher of the gospel, I am bound to inculcate a very different turn of mind, and to enforce the obligation of universal benevolence. When we look down upon the world from the lofty eminence of revelation, all its little party divisions entirely disappear: we see nothing but the general connexion and symmetry of the whole. We speak to men as the children of the Universal Parent, and not to Britons as the rivals of France. We remind you that however temporary misunderstandings may sometimes interrupt the intercourse of nations, or the wicked ambition of princes plunge their subjects and neighbours in the miseries of war, all the inhabitants of the earth sustain a mutual fraternal character, which neither themselves nor any human power can ever dissolve. We assert, that if you are capable of wishing the destruction of an enemy, and of rejoicing when he is deprived of the comforts of life, you are strangers to the influence of the gospel principles, and are Christians only in name. In a contest which hath gradually extended its fatal effects, and which, by a combination of singularly unfortunate circumstances, hath been pursued with an uncommon degree of passionate asperity, we are fearful that even the *human* character should disappear with the *Christian*, and the *man* be lost in the *fiend*. We intreat you therefore, by the feelings of humanity, we conjure you, by the principles of our common faith, that you recollect the relation which results from a community of nature, and the duties which arise from the universal government of God.

"The religion of Jesus, is the religion of the universe. It refers every created being to one first cause: it commands every rational agent to yield a cheerful obedience to one supreme Ruler, whose essence is love, and who is equally concerned for the welfare of all his offspring: it represents the whole human

race as candidates for everlasting life, and enjoins them to prepare, by a patient perseverance in well-doing, for a state of happiness which shall be disturbed by no interfering interest or hostile passion. Can they then, as the subjects of the government of God, innocently interrupt the tranquillity of his dominions? Or can they, as Christians, consistently envy each other any accidental advantage, when they all profess to have respect unto an inheritance which is sufficient for all their wants and will exceed all their desires? No, my brethren you cannot, without making shipwreck of your faith, and contradicting all the principles of the gospel, entertain a hurtful wish, or unfriendly sentiment with respect to a single human being. To be a Christian, is to be at peace with all mankind, to be incapable, not merely of a malevolent disposition, but even of indifference to their welfare; to be slow to anger, and ready to forgive; to submit to injury, rather than exercise a vindictive resentment: and to be excited to hostile action by nothing but the urgent and irresistible demands of necessary self-defence."

After this animated passage, he proceeds to shew, by a truly philosophical survey of the globe, that "the world at large is admirably adapted to the design of the gospel, to render its various tribes, however distant and various in language and in manners, *members one of another*; and ultimately, to introduce and establish universal benevolence."—He then laments that "the blindness and infatuation of men, hath hitherto prevented this most desirable effect;" he concludes, "In the mean time be it ours to form within ourselves the disposition with which, as Christians, we are bound to wish that every human breast were inspired. Let us make it manifest that the principles of our religion have secured us from the madness of the times, and have raised us to the sublime height of universal benevolence. Instead of rejoicing, let us lament over human destruction, though it occur in the person of an enemy. For is it not exactly the same as if this hand should madly wound its fellow, or as if they were both to conspire against the feet? Let our only wish be for general and perpetual peace. The wish is virtue; and if it should be unavailing with respect to its immedi-

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ate object, it will not fail to produce a happy effect within our own bosoms. It is pleasing to consider ourselves as mutually debtors and creditors both to the Greek and the Barbarian, both to the wise and the unwise. It is flattering to contemplate the world as a regular body, and all its inhabitants as members one of another. It is delightful to be superior to every malignant passion, and to be alive only to the feelings of unlimited good-will. Universal benevolence is the character of the supreme Being; and with the children of peace he will be present, the children of peace he will always bless."

The conclusion of his second sermon on the revelation, contains an excellent lesson to religious partizans, of every denomination. "Therefore, my beloved brethren, as we have been called under liberty, let us not use our liberty as an occasion to the flesh, but by love serve one another. Those who in past times, were inclined to bite and devour one another, often found to their confusion, that they were devoured one of another. Let us therefore, esteem as a friend and a brother every honest man, by whatever religious denomination he may be distinguished; whether he worship at the church or the meeting-house, the mass-house or the synagogue; whether he use a prescribed or a discretionary form of prayer; whether he prefer an episcopal, a presbyterian, or an independent, or any other form of church government. In the most corrupted religious communities, numbers are to be found, who are ornaments to their own, and would be an honour to any profession; the purest and best are disgraced by unworthy members. Then let us not judge of others by the narrow model of our own creed, but love all who love God, and desire by a patient continuance in well-doing to lay hold on eternal life. As we are blest with the enjoyment of civil and religious liberty, let us manifest our gratitude to the protecting magistrate by a regular and exemplary conduct, by an active discharge of our respective duties, and by an animated zeal for the public good. Let us be at peace with each other, and with all mankind, and the God of love and peace will be with us."

Mr. Wood's views of the impropriety of any further application, on the part of the Dissenters, for the repeal

of the Corporation and Test Acts are thus expressed, in his sermon on the death of Dr. Priestley:

"On the subject of a religious test, as a condition of admission to a civil office, he spoke and wrote with considerable warmth, and not entirely without asperity. He felt it to be a reflection on himself and his brethren, no less unjust, than degrading and severe. But his warmth was the effervescence of a noble mind, excited for a moment by a generous impatience under unmerited suspicion and distrust, which soon cooled down to the mild temperature of Christian benevolence. And after an interval of fourteen years, there is, I trust, no intelligent Dissenter who does not think on the subject with tranquil indifference. We had misconceived the prevailing spirit of the times. We judged that what did not openly appear, had ceased to exist. We were disappointed of our expectation; but our disappointment has not diminished our affection to our native land. We are still sensible of her invaluable blessings. We do not quarrel with the great and substantial good which she offers to us in common with all her other children, because she adds to it a trifling inconvenience, and has given us a slight affront. We shall, I sincerely hope, never again repeat our request. If a free communication of every secular advantage should be offered to us by a confiding country, it will be received by us with a dignified complacence, and a cordial return of beneficent kindness. But we should forget what is due to ourselves, were we to discover any anxious solicitude, and to sue a fourth time for what, weighed in opposition to our legal rights, is less than the small dust of the balance. We value our constitutional government, as it is composed of an hereditary king, an independent house of Lords, and an elective house of commons, consisting of members chosen for a limited time, to represent the general body of the people. In common with all our countrymen, we resolve to defend it with all our force against the hostile attack of every invader; we esteem it our duty to do all in our power to transmit it in its true purity and full vigour to the latest posterity."

In the sermon on the New Century, Mr. W. after enumerating the great

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improvements in science which had taken place during the past century, proceeds, "These and others of a similar kind, are the gigantic advances of human intellect and human ingenuity in the progress of the eighteenth century. But amidst these splendid achievements, have nations become wiser? Alas! I fear not. Is their conduct suitable to their increased knowledge? Have they learnt to treat each other with greater integrity and honour? Are they become more faithful to their engagements, more sincere in their professions? and in all their negotiations attentive to the common welfare? Have they discovered that a course of honest, peaceful industry is the only way to lasting prosperity, and the only source of real honour? Have they been taught that war is in all cases displeasing to God, and hurtful to man: in the end, destructive alike to the victor and the vanquished; pleasing to none but harpies who fatten on human blood? Which of the nations of Europe can stand up in the presence of an all-seeing God and declare, 'I have done all this: I have seen, and acted on the persuasion, that good faith and benevolence are the duty of neighbouring countries, no less than of connected individuals. In the course of the last century, I have broken no treaty; I have been guilty of no deceit or concealment in any public transaction; I have not drawn the sword, or refused to sheath it when drawn, to profit by the distress of other nations, or to gratify the cravings of unrighteous ambition? Though nations never blush, not one of them, I am persuaded, would hazard so daring an assertion. From the beginning of 1701, to the end of 1800, our own nation has suffered under not less than 45 years of actual war; and not one third of the century has blessed Europe at large with universal peace. Europe, enlightened Europe, which raises its head above the other quarters of the globe, and boasts a high pre-eminence in genius, science and art—enlightened Europe is the common disturber of mankind, and those of its nations who have made the greatest progress in commerce and refinement, often employ their powers for little else than to do more extensive mischief; they send out their hostile fleets and armies to the extremities of the earth, and

make the north and the south, the east and the west, alike tremble before them. It is to be feared that the present century is not likely to deserve a better character in this respect than its predecessors."

The funeral sermon for Dr. Priestley, concludes with the following passage, which has been regarded as a specimen of true eloquence.

"He has now finished a long and eventful life: he has gone through good and evil report: he has met with affectionate friends and malignant enemies: he has experienced in the world much enjoyment, and not a little suffering. He was a man, and therefore liable to err. Like other men he doubtless sometimes erred. His judgment was fallible, and might sometimes mistake falsehood for truth: his feelings were strong, and his language might not always be sufficiently guarded. But his heart was never materially wrong: his life was a uniform course of sincere and rational piety, of unwearied and extensive usefulness, of strict and undeviating personal virtue: and his last moments were perfectly in unison with the whole of his former days. His ruling passions—a love for sacred truth, a desire to promote the extension of religious knowledge, and a warm regard to the best interests of mankind, continued with him till the hour of his death. He rests from his labour and his works follow him. He has been a *burning and a shining light*; and those who truly knew him *rejoiced in his light*. Like a fervent summer's sun, he rose at an early hour, to send forth his beams far and wide, and illustrate the wonders of his Creator's works; and though, when not far advanced beyond the height of noon, he was assailed by a sudden storm, which hid him from the eyes of men, and seemed for a time to have blotted him out from the firmament of heaven, he moved in a sphere far above its reach, and passed on with undiminished strength. His rays were intercepted, but not extinguished: his glory was obscured, but not lost. He soon dispelled the thickest blackness of the gloom; burst at length, through the yielding cloud, and at the solemn hour of eve appeared, all calm and serene, with a less dazzling splendour, but apparently with a larger orb; giving to the admiring world a delightful earnest

that he will rise again to a brighter morn, and shine with a new lustre through the ever-extending course of a constant day. Happy will it be for us, my brethren, if like him, we persevere to the end. Without his splendid endowments, we may imitate his sterling virtues; without his acute discernment, we may search for useful truth as for hidden treasure; without his extensive knowledge, we may become wise to the everlasting salvation of our souls."

Mr. BENJAMIN GOLDSMID—(p. 278.) We have authority to state that we were mis-informed on the subject of Mr. Goldsmid's eldest son having forsaken the Jewish faith.

## INTELLIGENCE.

### NORTHERN UNITARIAN SOCIETY.

The annual meeting of the NORTHERN UNITARIAN SOCIETY was held at Lincoln, on the 29th of June.—In the morning, the Rev. Joseph Bull, of Mansfield, read the scriptures and conducted the devotional service, and the Rev. Henry Piper, of Norton, preached from the 5th chap. of Galatians, 1st v. "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."—The evening service was introduced by the Rev. George Smallfield, of Lutton, who read a portion of scripture and prayed; and the Rev. John Grundy, of Nottingham, delivered to a very respectable congregation, a sermon from the 18th chap. of Acts, 13th v. "This fellow persuadeth men to worship God contrary to law."—The services of the day were received with great approbation; and the thanks of the meeting were voted to the respective gentlemen, who were engaged in them. It is hoped that the sermons

both of Mr. Piper and Mr. Grundy, will be published.

It was agreed that the next meeting of the Society be at Nottingham, the last Wednesday in June, 1809.—That the Rev. H. Piper, conduct the devotional duties, and the Rev. I. Worsley, of Lincoln, deliver the sermon in the morning.—That the Rev. Wm. Whitelegg, of Fulwood, be requested to pray, and the Rev. Mr. Berry, of Leicester, to preach in the evening. The aspect of the Society was truly pleasing: several new members were admitted.

The ministers present were Messrs. Grundy, Bull, Piper, Worsley, Wright, Smallfield, Platts, Severn, Lyons, and Lee; who, with some respectable lay-gentlemen, dined together between services, in great harmony and cordiality.

It was resolved that Tracts, to the amount of two Pounds, be presented to the Unitarian Fund Committee, as a token of good-will, for the use of the Unitarian missionaries.

### YORK INSTITUTION.

On Wednesday and Thursday, July 6 and 7, was held the annual examination of the students educated in the Manchester New College, removed to York. It was not so numerously attended as last year; but the trustees present were highly satisfied with the proficiency of the students.

On Wednesday the three junior classes were examined in the several Latin and Greek classics which they had read during the session, and also in the elements of Euclid, plane trigonometry and algebra, by the Rev. Theophilus Browne, M. A. late fellow and tutor of Peter-house; and in history, logic, universal grammar and rhetoric, the phi-

losophy of the human mind: in the Hebrew language, and the sacred poetry of the Hebrews; by the Rev. Charles Wellbeloved.—The orations delivered this day, were by Mr. Darbyshire on Tacitus' character of the Chauci; Mr. Godman, on the Greek and Roman republics; Mr. Marsland on the oration *pro Archia*, and on 'polite literature in general; Mr. Dean, on the question whether Milo or Clodius were the aggressor; Mr. Smethurst on the obligation and advantages of prayer, with answers to the principal objections against it; and Mr. Astley, on Miracles.

On Thursday, the students in the more advanced classes were examined in

the higher branches of the mathematics, and in natural philosophy; in moral philosophy, natural theology, and the evidences of revelation; those in the fourth year were then questioned as to the sources of biblical criticism, with a particular reference to the Old Testament: on the original languages in which we possess its books, and on the state of the text; on the several divisions which have been made of them; on the several Greek and Latin translations, on the works of Josephus and Philo, the apocryphal writings and the targums, with their respective use in illustrating the scriptures: and the only student in the fifth year went through a similar examination respecting the New Testament; its canon, text, principal versions: harmony of the evangelists; connexion of the historical and epistolary parts, and the support they mutually afford each other; the several periods of the Christian church, and the principal events, &c. in each.—The discourses this day delivered were by Mr. Shore on the English constitution; Mr. Robberds in refutation of Hume on miracles; Mr. Madge, on the authenticity of the Pentateuch, and the divine original and

authority of the Mosaic dispensation; Mr. Hunter, on the sentiments of the Hebrews respecting a future state; and Mr. Turner on the character of Paul's writings.

The examination being closed, the business concluded with an address to the students by the Rev. W. Turner, of Newcastle, in which after a respectful tribute to the memory of the late Mr. Wood, of Leeds, who held the important office of visitor to the institution, and some well merited expressions of the approbation of the trustees present, he used the freedom of suggesting the propriety of a little more attention to manner in the delivery of their discourses, endeavoured to enforce the advice given them on the last occasion by Mr. Yates, respecting the practical application of the principles of Christian truth which might be the result of their inquiries; and concluded by announcing an intention to propose to the general meeting of the trustees shortly to be held in Manchester, the institution of honorary rewards for proficiency and good conduct.

The report, &c. will be published shortly after the meeting above alluded to.

V. F.

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A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN JULY, 1808.

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The Dissemination of Unitarian Principles recommended, in a discourse delivered at the general meeting of the Unitarian Fund, June 8, 1808. By James Lyons. 8vo. 1s. 6d.

On the Everlasting Fire of the Athanasian Creed: a sermon preached on the Sunday after Ascension-day, 1808. Dedicated to the Rev. F. Stone, and his prosecutors. By George Somers Clarke, D. D. vicar of Great Waltham, Essex. 8vo. 1s. 6d.

Sermons for the Use of Families, selected by James Hews Bransby. 2 vols. 12mo. 9s.

Sermons for the Use of Families. By W. Hazlitt, A. M. 2 vols. 8vo. 16s.

Sermons on several subjects. By the late Rev. Wm. Paley, D. D. 8vo. 10s. 6d.

A Course of Lectures on the Fundamental and most essential doctrines and

subjects of Christianity. By Rev. J. Proud. 4s. sewed.

A sermon preached in the cathedral of York, before the Hon. Sir Soulden Lawrence, March 6, 1808. By F. Wrangham, 2s. 6d.

Serious Attention to Personal Holiness and Soundness of Doctrine; a sermon preached June 1, 1808, in the parish church of St. Martin, Leicester. By the Rev. T. Robinson, A. M. 1s.

The Lying Prophetess detected; being the substance of a sermon preached March 16, 1808, at Beersheba chapel, St George's Fields. By M. Smith. 1s.

Christian Unanimity recommended: a discourse preached before the annual meeting of the General Congregational Union, May 18, 1808, at the Rev. W. Wall's meeting-house, Moorfields. By E. Williams, D. D. 1s.

The Christian Minister's Duty and Reward: a sermon, addressed as a charge to Mr. R. Pengilly, when ordained pastor of the Baptist church, at Newcastle-upon-Tyne, August 12, 1807. By the Rev. W. Steadman, president of the Baptist Academy in Yorkshire, 1s.

The Great Importance of Peace and Prosperity to Christian Societies: a sermon, delivered at the setting apart of William Chapman, over the congregation at the Tabernacle, Greenwich-road, March 29, 1808. By J. Townshend. 8vo. 1s. 6d.

The Duty and Advantages of remembering Deceased Ministers: a funeral sermon, preached at the church of St. Mary, Wallingford, for the Rev. Thomas Pentycross, M. A. By Thomas Scott, rector of Aston Sandford. 1s.

Christian Doctrine opposed to Heresy: a sermon preached in the parish of St. Paul, Bedford, before the Rev. Dr. Shepperd, May 12, 1808. By Joshua Morton. 1s. 6d.

Hints to the Public and the Legislature, on the nature and effect of evangelical preaching. By a Barrister. Part II. 8vo.

A Reply to so much of a Sermon, published in the last year by H. P. Dodd, as relates to the well-known scruple of the Quaker, against all swearing. By J. G. Bevan.

The worship of the Christian church considered in an address to those persons in and near Birmingham, who believe that Jesus Christ is the Son of God. By R. Little. 6d.

Popular objections to the Established Church. 2d.

A Letter to the Bishop of London; on his prohibiting the Rev. Dr. Draper from preaching in any of the churches in his diocese. Also, Remarks upon

the Rev. B. Williams's Appendix to a funeral sermon, for Mr. Bailey, of Hackney, in which are some unkind reflections upon the late Rev. John Eyre, of Homerton. 2s. 6d.

Remarks on the above letter, to which is added an Observation on the Bible Society, and a few hints to evangelical clergymen. 1s.

A Sketch of Lectures on the Evidences of Wisdom and Goodness in the works of the Creator. By William Turner.

Zeal without Innovation; or the present state of Religion and Morals considered. 8vo. 7s. 6d.

Elementary Evidences of the Truth of Christianity. 12mo. 3s.

The Religion of a Philosopher in a letter to Mr. \*\*\*\*. 1s.

Fourth Report of the Committee of the Unitarian Fund, read at the general meeting, June 8, 1808. 12mo. 6d.

The History of the Rise, Progress, and Accomplishment of the Abolition of the Slave Trade. By T. Clarkson, M. A. 2 vols. 8vo. 1l 14s.

The Theory of Dreams; in which an inquiry is made into the powers and faculties of the Human mind, as they are illustrated in the most remarkable dreams recorded in sacred and profane History. 2 vols. 12mo. 8s.

Fragments in Prose and Verse; by a young lady lately deceased, with some account of her life and character. By the author of "Sermons on the Doctrines and Duties of Christianity." 8vo. 6s.

An Address to the Arch-bishop of Canterbury, on the propriety of Sunday evening Lectures. By the Rev. G. Henderick. 1s.

Poems on Creation, Redemption, Day of Judgment, &c. 12mo. 3s.

## CORRESPONDENCE.

The several answers to the "Churchman," which have been sent to the *Monthly Repository*, shall appear in the next number. They will be found of considerable length, but it is not for us to anticipate the judgment of our readers on their merits. The importance of the subject will, we trust, atone for the want of our usual variety. Should any others of our correspondents wish to engage in this controversy, we request them to favour us with their communications early in the present month, in order that their papers may come into the same number, with those already received.

The friend from whom we expected an *Obituary* of Bishop Hurd has thrown his materials, which are considerable, into the form of a *Notice*, which will stand at the head of the ensuing number.

We are sorry to find that several articles of Intelligence must still be postponed.